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[ONE PENNY.]

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NOTES OF THE WEEK.

THE visit of the King and Queen to the German Emperor at Berlin is matter for sincerest congratulation. The welcome has been most cordial, and the expressions of goodwill exchanged by the two sovereigns for the strengthening of friendly relations between Great Britain and Germany, were marked by an evident sincerity and earnestness. The civic welcome extended to the King at the Rathaus on Wednesday, dignified in its simplicity, was a happy new departure for Berlin. Speaking subsequently to representatives of the English colony, the King said:—"The hearty and enthusiastic welcome which the Queen and I have met with in Berlin will surely find a grateful echo amongst my people on the other shore of the North Sea and will conduce to the consolidation of friendly feelings between them and the great German people, for whose culture and progress in the realms of art, music, and science we all have a sincere and warm admiration. You who reside in this fine capital can do much to convince the Germans amongst whom you live of the sincerity of our friendship towards them, and I know that I can reckon on your doing your utmost in this sense."

In his volume of Sunday evening lectures on "Makers of the Century," the late Rev. R. A. Armstrong dealt early in the series with Darwin, and having spoken of the relation of the great naturalist's scientific work to funda-

mental truths of the religious life, concluded as follows:—

"If you ask DARWIN's own position with regard to these transcendent themes, he would reply, 'I am but a man of science of moderate ability, with little power of abstract thought. I only contribute certain facts and try to show how life has developed on the earth. Concerning God, I affirm not; I deny not. Take my facts and weld them as you will in the structure of your spiritual philosophy.' I myself had a letter from him long ago in which he said that he had never been able to arrive at a full conviction of the reality of a personal God. Years after, in his Life and Letters, appeared notes and memoranda in which he made the same confession. But he intimated, and not without some sadness, that so immersed had his mind been in scientific observation, that the capacity of his early manhood to be moved by music and by poetry had failed him, and that sublime scenery had lost its power to make him conscious of a presence Divine, breathing through wood and glade. But all those higher experiences of the soul he treated with respect; and he never uttered or wrote one word which, legitimately understood, tends to subversion of our faith in Him who weaves the ages as a work upon the loom."

"Only he cleared religion of cant. He forced it back on its true foundations in the spiritual nature of man. He pushed miracle out of the circle of religion. He dealt a death-blow at ancient superstitions; and he cleared the air for noble and purer forms of faith in the twentieth Christian Century than any to which the churches of the Christian world have as yet attained."

THE eleventh annual report of the Moral Instruction League records substantial progress. Of 327 local education authorities in England and Wales, over 100 have taken some definite action in providing for moral instruction in their schools. Of these about 60 provide for more or less systematic moral instruction. Some 40 set apart a time for the moral instruction, and some 50 have a more or less detailed syllabus in connection with it. During the year the First International Moral Education Congress, held at the University of London in September, and the publication of the volumes of reports of the international inquiry into moral instruction and training in schools, both actively assisted by the League, are noted as having raised the question of moral education in schools to one not only of national but of international significance. During the year the native state of

Mysore, India, introduced moral instruction into all its Government schools and adopted all the books of the league.

PROFESSOR J. S. MACKENZIE, of Cardiff, who presided at the annual meeting of the League last Saturday, in the course of his address, which dealt with the difficulties of moral education, said that it was not true that moral ideas could not be inculcated in a simple and effective way, without connecting them with a theory of the moral order of the universe; though the holding of such a theory might be a real help to the moral life. It was not theological creeds that were essential to morality, but only the religious spirit—i.e., the spirit which recognised the supreme value and importance of moral ideas. It was certainly necessary that the teacher who was to deal effectively with young children should both have something of this spirit himself and understand the art of conveying it to others. No absolute guarantee for this was obtainable. But a teacher who had himself studied some of the best ethical writings, and who had been carefully instructed in the art of dealing with them, might in general be expected to have caught some portion of their spirit, and to be able in some degree to communicate it. On the whole, in view of the difficulties by which the teacher of morality was beset, no safer general maxim could be found than this—First train the teacher, and then trust the teacher.

To the current issue of the *Christian Commonwealth*, which is a double number devoted to the Progressive League, the Rev. J. M. Lloyd-Thomas, of Nottingham, contributes an interesting article on "The New Theology and Unitarianism." Mr. Thomas claims that many Unitarians were New Theologians before the New Theology movement, and that they played the same part towards Mr. Campbell and the New Theology as Erasmus played to Luther and the Reformation. To the younger men in the Unitarian body (and Mr. Thomas includes the Rev. Joseph Wood as "a bright and promising young man of over sixty—I believe") "the New Theology has come as a powerful stimulus and a unique encouragement. To some of us it has been a veritable breath from heaven, blowing through a stagnant atmosphere. Our Free Catholics hailed with a glad shout of welcome Mr. Campbell's statements that the New Theology stood for an inclusive spiritual life; that the movement had knocked the bottom out of the old Trinitarian-Unitarian con-

trovery, and that there was no longer any need for these antiquated labels."

"THE New Theology," continues Mr. Thomas, "has poured fresh hope and life into the hearts of the more Catholic and Christian Unitarians. They see in it an eirenicon, a mediator between themselves and orthodoxy, a channel of new leaven of faith and fervour, a friend who can introduce and reconcile them to aliens and allies too long and lamentably estranged." Characteristically, Mr. Thomas concludes, "The Free Catholics, who are working for a Universal Church at once undogmatic and passionately Christian, have no more intention of leaving what is wrongly called the Unitarian body than the Modernists have of leaving the Roman Church. They labour to save this misnamed Unitarian body from the exiguous existence of a petty doctrinal sect by raising it into a Free Catholic Church that can gather unto itself men and women who are nauseated with Christologies, and long to sit at the feet of Christ worshipping his God and our God, his Father and our Father. There is not in Great Britain, and never has been, except in the popular imagination, a general 'Unitarian Church.' I venture to say quite confidently there never will be such a Church."

THE January number of *Progress: Civic, Social, Industrial*, the quarterly organ of the British Institute of Social Service (11, Southampton-row, W.C.), opens with an article on "Juvenile Self-Governing Communities," telling of the George Junior Republic, at Ithaca, N.Y., and similar experiments, notably the School-City of Mr. Wilson Gill (1897), to the principle of which, we are told, President Roosevelt and President Eliot of Harvard, were early converts. There is also a paper by Miss M. L. Sharples "On the Personality of Woman in Sanitary Work," and much other matter interesting to social reformers. Among the illustrations is a picture of a new open air school at Lübeck, in a charming woodland situation.

THE Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, has been visiting the Eastern counties. He preached and lectured at Braintree on Sunday, January 31, and at Bury St. Edmunds on February 7. In the course of the intervening week he addressed the Guild of Service at the Octagon Chapel, Norwich, on the subject of the Van Mission; conferred with the friends at King's Lynn as to the possibility of re-opening their chapel; made personal calls at various places where meetings were impracticable, and gave at Bury a deeply interesting lantern lecture on his visit to Hungary. The visit was greatly appreciated.

THE February *Calendar* of Essex Church, Kensington, has a picture of the Natural History Museum statue of Darwin, and some pages of tribute to his memory.

WE have another letter on the subject of Psychical Research from the Rev. C. D. Badland, in reply to the Rev. Henry Gow, but cannot publish it this week.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

CAPITAL AND CAPITALISM.

SIR,—The question I raised in my former letter was whether the power to transfer a surplus of a perishable product into a permanent form of capital was an unmixed good. The problem is intricate and many-sided, I admit, but I fail to see how Mr. R. Simon's reply assists us. That such an exchange is not possible except through the aid of society is clear, and if society perceives that it is forging a weapon which may be turned against itself it has a perfect right to alter the conditions. It is also quite clear to me that all that is good in the capitalist system, control of labour and material, would remain under a social system.

Mr. Simon's reminder that we do not save coin in stockings nowadays does not affect the question, the money is still at the call of the depositor; still, the remark implies a recognition that there has been some alteration in the methods of finance.

I need not have troubled you again, therefore, but for the assertions in the other part of the letter made in that confident tone which seems native to orthodoxy, whether ecclesiastical or economic. It is a clear gain to have an acknowledgment that the practices I hinted at are wicked. The only question, therefore, is, are they possible, probable, or actual? In any case the system which allows them is not perfect. Mr. Simon denies the actuality and says my illustration is purely imaginative. I beg to say it is based upon facts within my own knowledge. Your readers must judge between the two statements, guided by their own experience of commercial procedure. What do such expressions as "freezing-out," or "giving a sprat to catch a mackerel" mean?

The relative proportion of small to large firms will not help us unless we know what is meant by a firm. Capitalists, too, have a custom of swallowing one another. It may be news to your correspondent that sometimes one firm trades under half-a-dozen names in order to mislead the public. I have no doubt that the number of small traders is larger than even Sir R. Giffen gave, for he would not include that small army of vendors whose trading place is the gutter and whose capital consists of sixpennyworth of matches or bootlaces. Such is the effect of the capitalist system after two generations of school boards.

Your correspondent suggests that the capitalist claim upon the land is only for improvements. Here is a house (not an imaginary one), the ground rent of which is £10, though the ground for agricultural purposes would not fetch ten shillings, the tenant laid out the garden. At the end of another 40 years, the house itself will become the landlord's though he didn't build it. I fail to see how this state of things justifies your correspondent's assertion.

It is somewhat amusing to find an upholder of the present *laissez faire* system of economics imputing indolence of thought

to the reformers. It is as though a citizen of old, who put a candle in the window as his share of lighting the road, made the same objection to one who proposed a plan for electric lighting. Mr. Simon asks for particulars of that wonderful entity—The State—which is to manage everything so cleverly. It is easy to ask questions, difficult to get editors to grant space for reply.

Briefly, "The State" will be the people banded together for co-operative production. If that is considered a dream, I may point out that as one million men have been organised for purposes of destruction, it ought to be easier to organise a similar or larger number for purposes of production. Under such a system there would be no overproduction, no waste of labour by senseless competition, and the three great evils of to-day—over-employment, non-employment and its consequences, and luxurious indolence—would disappear. Labour would be evenly distributed; there would be leisure for all to cultivate the higher possibilities of life; and we should see a people healthy in body, healthy in mind, living in healthy surroundings.

Such a state will not come down from heaven fully equipped, it will be evolved out of the present, step by step. The first step is to implant in the minds of men new ideals, the mightiest motors in the world, notwithstanding contemners. Presently we shall see arising in the economic world what to-day gladdens the eyes of many of us in the religious world—a new generation of young people, to whom the old ideas are utterly repugnant, and who will demand the new kingdom with a force and enthusiasm not to be denied. Already the dawn is breaking. E. CAPLETON.

February 9, 1909.

THE HISTORY OF OUR CHAPELS.

SIR,—The history of our older chapels is often of great interest, not only to those immediately concerned, but to all who care for the story of the progress of religious life and thought in Great Britain and Ireland. The committee of the Association have received from Mr. Ion Pritchard copies of "The Meeting House at Newington Green," a story of 200 years, prepared by the late Miss Marian Pritchard shortly before her death. Copies have been forwarded to the secretaries of a number of our congregations in the hope that the booklet may suggest the preparation of similar records of other chapels.

Several ministers and secretaries have devoted much careful attention to congregational records, and some admirable historical sketches have already been published. The Association possesses some of these books and pamphlets, and it is important that copies of all that have appeared in print should be kept at Essex Hall, and be available for reference. If any of your readers have spare copies of such books or pamphlets, I shall be much obliged by their communicating with me.

W. COPELAND BOWIE, Secretary.
Essex Hall, February 11.

TO CORRESPONDENTS.—Communications have been received from the following:—C. D. B., E. S. L. B., W. H. D., K. F. L., F. A. M., T. P., J. B. S., R. A. W.

A NOTABLE BOOK ON SPIRITUALISM.*

A FAULT which one constantly observes in our friends the spiritualists is that they have no sense of humour. They have come to regard their particular cult with such reverent earnestness as to make of it a sort of religion, which cannot be discussed but only received. The sceptic who may wander into their meeting is told that he is responsible for any failure in the séance, as if he, poor fellow, were not just the one person present whom it would be worth the while of the spirits to talk to. And should he attempt to discuss the alleged phenomena he is either met with meretricious explanations of his most lamentable ignorance, or reminded of his lack of faith, and snubbed. All the more welcome, therefore, is a book which treats the matter in a scientific fashion, written by one who possesses a very distinct sense of humour, of which he is not afraid, even when it tells against himself.

This book is a collection from various periodicals in which they have previously appeared, of ten essays, with a new essay on "Humorous Aspects of Psychical Research," as introduction, and another, which gives its title to the book, "Psychical Research and the Resurrection," to close the series. But a certain continuity is given to the series so as to constitute a volume leading, by more or less obvious stages, to the consideration of the problem of a future life as it presents itself to the advocates of psychical research. Mr. Hyslop has already made his mark in this particular field, being the author of three previous volumes on similar subjects, to which the one before us is supplementary. He was formerly Professor of Ethics and Logic in Columbia University, and we gather from this book that he surrendered his chair in order to devote his time and talents to the investigation of supernatural phenomena, that is to any phenomena which transcend our normal sense perception. His present standpoint appears to be that of a religious agnosticism allied to a hope that is fervent, though tempered by scientific proclivities, of finding a way out through the investigations in which he is engaged.

In these essays he deals with the part which coincidences play in many cases that are sometimes explained on telepathic or spiritualistic lines, with visions of the dying, with a group of experiments connected with the late Dr. Richard Hodgson, and theories concerning them, with the Smead case, with certain features in mediumistic phenomena, with telepathy, with the nature of life after death, and with the history of the part which the resurrection of Jesus has played in religious belief and that which he thinks it is destined to play in the future. In the course of his arguments he deals with most of the various classes of phenomena connected with or allied to spiritualism, and is very outspoken in his opinion concerning some of them. Thus, he tells us, that there "is not one iota of rational evidence" for telekinesis, and that he "should regard it as much more exposed to scientific objections than

spiritism"; that "the same may be said of clairvoyance," for which he has "never seen any adequate evidence"; that he does not think telepathy "intrinsically probable, nor easy to believe on any evidence but that afforded by the most careful experiments." "The only telepathy," he says, "that can lay the slightest claim to recognition on scientific grounds is the transmission of present active states of consciousness; and, in fact, it is probably the psychical researchers alone who admit this much. But such a thing as the selective telepathy necessary to reproduce personal identity is without any experimental support." The chapter dealing especially with telepathy is a fine example of good and careful reasoning. It is written to refute the use of this theory to explain any coincidence that may happen to occur in the experience of two minds, or any class of supernormal phenomena that are mental. Its original meaning was "a coincidence between two persons' thoughts which requires a causal explanation." It cannot be set up as a cause, but merely to denominate a fact for which the cause has still to be found, and the only scientific use of the term is to denote "the obtaining of the present active mental states" of one person by another. It explains nothing, it only gives a name to facts that require explanation. "It is merely a convenient expression to denote that we have gone beyond the normally explicable and are still seeking the explanatory cause." Mr. Hyslop does not even imply that telepathy is a proved fact, but thinks there is adequate evidence for its occasional occurrence. He is especially emphatic in denunciation of the extended meanings which have been given to it as serving to explain the reflection by mediums of mental states that are characteristic of persons deceased.

This leads naturally to the question of spiritism itself. Mr. Hyslop readily admits that mediums are largely frauds, but claims that no charge of conscious fraud, at any rate, can be laid against persons like Mrs. Piper and the lady known as Mrs. Smead. At the same time he subjects their evidence to a pitiless analysis, and shows conclusively that the mind of the medium herself is largely responsible for her deliverances. Of one other set of phenomena he declares "examination showed that there was not the slightest evidence that spirits had anything to do with the production of the phenomena, but that they were the unconscious production of Mlle. Smith's own mind in the trance condition, playing on the obscure recollections of her own experience, and receiving its impulse to do this from her normal conviction that her case was spiritistic." Again, he speaks of "the devilish tendencies of unconscious mental action," and of "subconscious impersonation," as facts to be reckoned with. His conclusion seems to be that most of these mediumistic phenomena, where genuine, are due to secondary personality. Now the facts which are classed as due to double personality are familiar; they are seen in cases of somnambulism, hypnosis, certain forms of insanity, and the loss of memory, that is, of personal identity. They all involve the suspension of normal consciousness or memory, so that when the normal

conditions return there is no recollection of what happened in the abnormal state. And the natural inference would seem to be that all these deliverances of mediums while in the trance condition are due simply to an abnormal state of the person concerned. But Mr. Hyslop appears to think that just here lies the possibility of the spiritistic theory being correct. And the ground for his belief is found in just that which those who are not spiritualists find most difficult to regard as having any serious value at all—to put the matter very mildly indeed—namely, what our author himself calls "the muddle-headed nonsense" which comes through mediums. He regards this very nonsense as the best evidence available for the spiritistic hypothesis.

"The three fundamental conditions of such a hypothesis," he tells us, "are (1) The information acquired must be supernormal, that is, not explicable by normal perception. (2) The incidents must be verifiable memories of the deceased persons, and so representative of their personal identity. (3) The incidents must be trivial and specific—not easily, if at all, duplicated in the common experience of others. Any other kind of facts will be exposed to sceptical objections which may be unanswerable."

Now this is very largely true. It is true that most people assume the existence of another world as proved, and expect of a spirit that it shall tell them something about it. Mr. Hyslop claims that the first thing, and the fundamental thing, for any spirit to do is to establish his own personal identity, to prove that he is the spirit of the person he claims to be. And to do this will require just that class of evidence which Mr. Hyslop has named. "At present the question is, not whether we are beings of superior intelligence after death, but whether consciousness survives death at all?" The fact of a future life can never be proved by statements regarding it which must quite obviously be unintelligible to an ordinary human understanding limited to the experiences of sense; but it can be proved, by the proof of identity between what claims to be the spirit of some person deceased and that person himself, through just those trivial details that are known to the person departed and the person enquiring, and to them alone. But just as obvious is it that by the very nature of the circumstances the proof could not satisfy any beyond the inquirer himself.

The confusion which is so often met with in mediumistic statements Mr. Hyslop explains as due in part to the shock of death, in part to the trance condition of the communication, and in part to the trance condition of the medium; while faulty spelling and similar things are attributed to the influence exercised by the mind of the medium upon messages transmitted through it. On one point he anticipates an objection that is not without importance. "The circumstance," he says, "which will strike the average man of intelligence as absurd is the readiness with which certain alleged spirits can be called, or the apparent ever-presence of any particular person that may attract the fancy of a medium. We cannot easily be made to believe that great historical personalities

* "Psychical Research and the Resurrection." By James H. Hyslop, Ph.D., LL.D. (T. Fisher Unwin. 5s. net.)

are forever hovering about to make themselves known to obscure persons all over the world, on all sorts of occasions."

His own conclusion respecting spiritism appears to be that in some cases at any rate it must be accepted as a working hypothesis, to be abandoned without hesitation should any better and simpler hypothesis be obtained and supported by evidence, as being the only one which presents an explanation of certain of the facts observed. But, at the same time, "when legerdemain, fraud, and spiritualism show decided resemblances in their phenomena I must be pardoned not only for my doubts, but also for the retention of my sense of humour." And at the "humorous helplessness" of his own position as a psychical researcher he does laugh a great deal.

It is impossible within the limits of a review to do full justice to a book which is so full of suggestion as this. We hope that sufficient of its contents has been set forth to show that it is one to be read and pondered by everyone who is attracted by the class of phenomena with which it deals. F. T.

FIVE ESSAYS BY DR. CROTHERS.*

THE new volume of essays by Dr. S. M. Crothers, of Cambridge, Mass., reached us just in time for a word of delighted welcome in our Christmas number. Those who know "The Gentle Reader" and "The Pardoner's Wallet," not to mention "Miss Muffet's Christmas Party," will understand the rare pleasure with which we turned over the pages of this new book. There are only five essays, four of them reprinted from the *Atlantic Monthly*, and the fifth, on "Christmas and the Spirit of Democracy," from *Everybody's Magazine* of December, 1907. Two other of the essays help to keep the title of the volume, "By the Christmas Fire," in countenance, the first on "The Bayonet-Poker," from which we have already quoted, and the third on "Christmas and the Literature of Disillusion." This has an arresting opening:—"What makes the book so cross?" asked the youngest listener, who had for a few minutes, for lack of anything better to do, been paying some slight attention to the reading that was intended for her elders. It was a question which we had not been bright enough to ask." And in this essay, as in the one which follows, on "The Ignominy of Being Grown-up," Dr. Crothers shares with us in his most delightful manner that truest wisdom, which is to be learnt in contact with the mind of a healthy child.

The other essay, which comes second in the book, is "On Being a Doctrinaire." Preparing to distinguish between the Idealist and the Doctrinaire, our essayist turns to the dictionary and gives some instances of virtues and pseudo-virtues which run together:—

"After goodness comes goodness and goody-goodness; we see sanctity and sanctimoniousness, piety and pietism, grandeur and grandiosity, sentiment and sentimentality. When we try to show off,

we invariably deceive ourselves, but usually we deceive nobody else. Everybody knows that we are showing off, and if we do it well they give us credit for that.

"A scholar has a considerable amount of sound learning, and he is afraid that his fellow-citizens may not fully appreciate it. So in his conversation he allows his erudition to leak out, with the intent that the stranger should say, 'What a modest, learned man he is, and what a pleasure it is to meet him.' Only the stranger does not express himself in that way, but says, 'What an admirable pedant he is, to be sure.' Pedantry is a well-recognised compound, two-thirds sound learning and one-third harmless vanity."

How Dr. Crothers draws out the distinction between the Idealist and the Doctrinaire, and in the process puts down Jonah as a rather bad example of the latter, we must leave our readers to see for themselves in the essay. Here we shall simply put in a shameless thumb and pull out two plums. This is the first:—

"In a free country there is a career for all sorts of talent, and if one fails in one direction he may reach great dignity in another. I may be a mere nobody, so far as having had ancestors in the Colonial Wars is concerned, and yet I may be high up in the Knights of Pythias. A good lady who goes to the art class is able to talk of Botticelli. But she has no right to look down upon her husband as an inferior creature because he supposes that Botticelli is one of Mr. Heinz's fifty-seven kinds of pickles. He may know some things which she does not, and they may be fully as important."

The second refers to the lack of moderation in the Doctrinaire, who insists on his hero behaving all the time in an obviously heroic manner. "Now it happens," says Dr. Crothers, "that in the actual world it is not possible for the best of men to satisfy all the demands of their fidgety followers."

"In the picture of the battle between St. George and the dragon, the attitude of St. George is all that could be desired. There is an easy grace in the way in which he deals with the dragon that is greatly to his credit. There is a mingling of knightly pride and Christian resignation over his own inevitable victory that is charming. St. George was fortunate in the moment when he had his picture taken. He had the dragon just where he wanted him. But it is to be feared that if some one had followed him with a kodak some of the snap-shots might have been less satisfactory. Let us suppose a moment when the dragon

'Swinges the scaly horror of his folded tail.'

It is a way that dragons have when they are excited. And what if that moment St. George dodged. Would you criticise him harshly for such an action? Would it not be better to take into consideration the fact that under such circumstances his first duty might not be to be statuesque?"

But that is just what you cannot get the Doctrinaire to admit.

The concluding essay on "Christmas and the Spirit of Democracy" shows us old Scrooge, sitting with Dr. Crothers by his fire-side on Christmas eve, receiving

a lesson in the wiser forms of charity, and the implications of a true brotherly love. In his Essex Hall lecture on "The Making of Religion" Dr. Crothers spoke of Democracy as not simply destroying, but building, for indeed "it builds a fairer world." And he quoted from St. Augustine a passage about brotherly love, with its conclusion: This is real charity—that 'you shall wish him to be your equal.'" And here again the same passage from St. Augustine is more fully quoted, and the lesson enlarged upon. The Spirit of Democracy, he tells the old man, will show him a vast number of persons "who have got tired of the worship of the Blessed Inequalities, and who are going in for the Equalities." They think it better to work with people than to work for them. Here are some examples which are cited:—

"The Spirit of Democracy will take you to visit a school that is not at all like the school you used to go to, Scrooge. The teacher has forgotten his rod and his rules and his airs of superiority. He is not teaching at all so far as you can see. He is the centre of a group of eager learners, who are using their own wits and not depending on his. They are so busy observing, comparing, reasoning, and finding out things for themselves that he can hardly get in a word edgewise. And he seems to like it, though it is clear that if they keep on at this rate they will soon get ahead of their teacher.

"And the Spirit of Democracy will take you to a children's court, where the judge does not seem like a judge at all, but like a big brother who shows the boys what they ought to do, and sees that they do it. He will take you to a little republic, where boys and girls who have defied laws that they did not understand are making laws of their own, and enforcing them in a way that makes the ordinary citizen feel ashamed of himself. They do it all so naturally that you wonder that nobody had thought of the plan before. He will take you to pleasant houses in unpleasant parts of the city, and there you will meet pleasant young people who are having a very good time with their neighbours, and who are getting to be rather proud of their neighbourhood. After you have had a cup of tea, they may talk over with you the neighbourhood problems. If you have any sensible suggestion to make, these young people will listen to you; but if you begin to talk condescendingly about the Poor, they will change the subject. They are not philanthropists—they are only neighbours."

There are other examples given, and the essay concludes as follows:—

"It is this hunger for simple justice that is the great thing. And there are people who are giving their whole lives to satisfy it. What we need is to realise what it all means, and to get that joyous thrill over it that came to you when you found for the first time that life consisted not in getting, but in giving. It's a wonderful giving, this giving of one's self, and people do appreciate it. When you have ministered to a person's self-respect, when you have contributed to his self-reliance, when you have inspired him to self-help, you have given him something. And you are conscious of it, and so is he, though you

* "By the Christmas Fire." By Samuel McChord Crothers. (Houghton, Mifflin Co., Boston and New York, 1908, \$1.25 net).

both find it hard to express in the old terms. All the old Christmas cheer is in these reciprocities of friendship that have lost every touch of condescension. We need some genial imagination to picture to us all the happiness that is being diffused by people who have come to look upon themselves, not as God's almoners, but as sharers with others in the Common Good. I wish we had a new Dickens to write it up."

"If you are waiting for that, you will wait a long time," said Scrooge.

"Perhaps so, but the people are here all the same, and they are getting on with their work."

ARTICLES IN THE REVIEWS.

WE referred last week to the Mendelssohn Centenary articles both in the *Contemporary* and the *Nineteenth Century and After*. Both reviews are also occupied this month with the Messina earthquake, the latter having a scientific account of the terrestrial disturbance by Dr. Charles Davison, and the former a vivid picture of the human desolation by an eye-witness and two brief considerations of the moral aspect of the occurrence, "Providence and the Earthquake," by the Editors.

The *Contemporary* opens with a notable article on "The Two-Power Standard," by Professor H. Stanley Jevons, for which we could wish the widest possible attention. The ultimate security of the British Empire, he strongly urges, must depend upon international morality or public opinion and goodwill, and not on any endeavour to maintain a dominant position in the insane rivalry of armaments, which fifty years hence may prove utterly beyond our strength. Not the Two-Power Standard, but the Strongest Power Standard, and rational behaviour should, in his view, be our aim. "If we wish to act as a domineering bully, to defy the world, annexing here, 'protecting' there, and generally forcing our will on other people, we require in these days not a Two-Power but a Five or Six-Power standard. On the other hand, if we are content—and it should be our highest pleasure—to take our place as an equal in the circle of the great Powers of the world, we can behave in such a manner that we require no great armament for the protection of our trade or Empire. . . . Our most important duty is to see that in international affairs we act justly according to the standard by which the thinking world now judges; but this is not all that is incumbent upon us. We should further take pains so to conduct our affairs that we may give no other nation cause for alarm for its own safety. We must not speak menacingly, or arm ourselves to a needless extent, or other nations will arm simply for fear of us, and the mad race will have no ending. . . . After all, to follow the course I have just outlined is merely to suggest that we, as a nation, should act towards other nations as one gentleman does to another. The true gentleman not only acts justly to all—so far as he is from causing fear through acts which might be construed as menace or injury, that he is careful of everyone's susceptibilities, and anxious not to give pain or offence by uncourteous behaviour.

If nations would restrain their words and actions by the code of a gentleman, a real advance towards mutual understanding and peace would have been taken. If we, for our part, were to live up to that standard, I am convinced that the goodwill we already enjoy from so many peoples would be greatly extended and strengthened, and that we could with perfect confidence and safety abandon the maintenance of an overwhelmingly predominant navy, and adopt the more modest standard of being by a little the strongest naval power. If we displayed our confidence in others and ceased to increase our navy, other countries would not be long in emulating our example. Many a time have we led the world in progress; let us have the courage of our convictions once again in this, perhaps, at the present time, the greatest of all possible reforms."

Another article of special interest is that by the Rev. W. B. Selbie, principal-elect of Mansfield College, on "Historic Fact and Christian Doctrine," representing in general terms, but with no detail of exposition, the point of view of a moderate progressive. "We must insist," says Mr. Selbie, "that modern Christian teaching cannot be allowed to separate itself from the evangelic facts. These facts have to be investigated with all the aids which a scientific criticism can supply, and we need not fear the results of the process. The criticism which starts with a bias against the supernatural, whatever else it may be, is not scientific, and has certainly no right to an exclusive possession of the field. But the facts have not only to be examined but to be interpreted, and a distinction has to be drawn between the interpretation given to them by the men of the first century and the interpretation which is suited to the mind of to-day. But if this interpretation is to be Christian it must still remain in vital and organic relation with the facts. The exigencies of modern life and thought lay upon the Church, as its first duty, the necessity for a positive reconstruction of Christian doctrine, or, in other words, for an intellectual presentation of the Gospel in terms intelligible to the men of to-day." But this can only be done, we are told, if the Church "remains loyal to the original deposit of the faith." There is the crux, and one wants to know what is meant by "the original deposit," and whether that is the true foundation on which to build. We had thought that the one foundation was Jesus Christ himself. And perhaps this is what Mr. Selbie really means, for the article concludes:—

"To sum up, the Christian religion possesses what a mere philosophical speculation lacks—the historic person of Jesus Christ. It was the force of this personality which originated the Christian Church, and has transformed and inspired men and women all through its history. The history of the Person is not confined to the few years that Jesus spent on earth, but is spread over the ages, and is to be studied in the results it has produced. In estimating it we must believe, as Emerson puts it, 'what the years and the centuries say against the hours.'

Christian doctrine is the prolonged and varied effort of the human mind to explain the Christian facts, and to relate them to the widening processes of thought. Its truth is proved by the extent to which it corresponds to the facts of history and by the life from which these facts supply the motive power."

In the *Nineteenth Century and After* Sir Charles A. Elliott writes in approval of Lord Morley's Indian Reforms, and strongly emphasises the reasons for not going back upon the partition of Bengal. Sir Oliver Lodge, in an article on "The Attitude of Science to the Unusual," makes an elaborate reply to Professor Newcomb's January article on "Modern Occultism," and another article deserving of special attention is that by Miss Edith Sellers on "An 'Insurance Against Unemployment' Scheme." It is the Basle scheme of which she writes, which she shows will be a true economy, while further, "they who have to raise the money will have the satisfaction of knowing that it will do good in the world, not harm, and will go to decent men, not to lazy vagabonds. Thus, even financially, Basle City will gain by organising insurance against unemployment, while socially it will gain immeasurably; if for nothing but that, under the new system, loafers will be forced either to work or to starve, and 'hunger marches' will cease to be lucrative."

In the February *Cornhill* Mr. H. W. Lucy concludes his interesting reminiscences "Sixty Years in the Wilderness," with some memories of Gladstone and of *Punch*. Miss Rosaline Masson also contributes some reminiscences of "Robert Browning in Edinburgh," referring to the occasion in 1884 when Browning went to receive his honorary degree from the University, and was the guest of her father, Professor Masson. This is one of them: "It was at breakfast also, probably *apropos* of the cleverness of Post Office officials, that he told us of a letter addressed 'Robert Browning, Poet, England,' having reached him at once, with 'Try 19, Warwick Crescent' on it. It did not seem strange; the strangeness lies in the poet's extraordinary modesty in thinking it strange."

NOTHING is more beautiful in human intercourse than purely unselfish love—of man and woman, of mother and child, of brother and sister, of whole-hearted friends. Beautiful, too, is the good man's regard for all other members of the great human family, when nothing that is human is alien to his heart; when the sight of the weak, the ignorant, and the poor, reminds him that we are all of one primal nature, and that the law of kindness is the supreme law for man.—N. P. Gilman.

GOODNESS is the life of harmony with the eternal conditions which spring from the being of God; and blessedness (the pure and perfect happiness) is the feeling of that harmony in the life. Only it is to be remembered always that the goodness, the life, is the thing for which to strive and pray; that the blessedness, the feeling, can only come to such as have forgotten to make search for it.—R. A. Armstrong.

OBITUARY.

ELLEN TUCKER EMERSON.

THE news of Miss Emerson's death, at the old home in Concord, Mass., within a month of completing her seventieth year, we recorded in the *INQUIRER* of January 23, as it reached this country by cable. Now we have in the *Christian Register* of January 28 two tributes to her memory, from which we are thankful to be able to reproduce the following passages. The first is by Dr. A. W. Jackson, of Melrose, Mass., well known to many of our readers from his biography of Dr. Martineau. He writes of Miss Emerson:—

"Quiet domesticities and neighbourly kindnesses and inconspicuous services chiefly employed her. She was, however, the daughter of Ralph Waldo Emerson, and wore with unconscious grace the witness of her lineage. Her beautiful face recalled her father: an hour of her society seemed spent at his spiritual height."

And then Dr. Jackson, having referred to Sanborn's picture of her in girlhood, goes on:—

"As years advanced, she became the visible providence of her declining father, at home attentive to his need, faithful at his side when he walked abroad; going with him in his lecturing journeys, when, though his mind had lost its grasp, people still would see his face and hear his voice; 'following him,' in the fine language of Dr. Holmes, 'with assiduous quiet, ever watchful care; aiding his failing memory; bringing order into the chaos of his manuscript; an echo before the voice whose words it was to shape for him when his mind faltered and needed a momentary impulse.' After the father had gone there remained the mother, over whose lingering years she exercised the filial watch, shedding around her a brighter light as the night drew nearer. During these years, and on until her record was complete, there was another care at times onerous, which she might have lain down, yet never would. Concord, like Rydal Mount, is the goal of many pilgrimages, and Emerson's home is the place of supreme interest there. Thither sight-seers came in shoals, also not a few who were more than sight-seers—ministers, philanthropists, scholars, men of letters, statesmen from all parts of the country and from Europe, who sought as a shrine the source of so many inspirations. If circumstances would permit, she personally received all. Here were the room, the chair, the table, the books; and here was she, the soul of Emerson looking out through her features. Through these visits she must have become one of the best-known women in America, and so one of the most esteemed. Add now a tireless consecration to the old Concord church and a ceaseless devotion to gentle and noiseless services, and we have, in brief, the outward features of her life.

* * * *

"She made little demand of others for the truth that was in her: she seemed ever to implore the truth that was in them. To reflect her mind or her father's implied a homage she was too Emersonian to exact. And the freedom and frankness she thus looked for in others she could

exercise herself with a grace that was impressive. While in constant contact with those to whom Emerson's words were hardly less than sacred scripture, she lived almost as independently of him as if she had never known his love or heard the voices of his fame. She saw with joy the blossoms along his pathway, yet she kept in a pathway of her own. She loved the church, loved traditions as her father could not do. In her religious attitude she was distinctly, some would say extremely, conservative. Even over passages of her father's writings it was possible to get into smiling debate with her, in which she would criticise him as frankly as she would Addison or Montaigne. In these particulars she illustrated the Emersonian respect for the integrities of the individual mind, and witnessed an ingenuousness of spirit from which not even daughterly affection and daughterly reverence and daughterly pride could divert her.

"The old church, the Concord homes, the walks of charity, how they will miss her! The throngs of visitors, we sigh for them. Here a question presses with which we will close. As heretofore, many will come from the east and from the west, seeking that modest temple of high thought; but that welcoming presence will not be there. The question is already being asked, What disposition will be made of it now that she has been borne out of it? It is private property; but the question is prompted by public interest, and the public prints have a right to consider it. It was once turned over with her by one who thought the house should be ultimately owned and cared for and kept open by the State for pilgrims, who through many generations yet will be drawn thither by the great life once sheltered there. Her preference was that it should be kept in the family. In the family, yes, while there is a scion of the family that shall care to occupy it. The interests of life, however, cannot be counted upon to anchor the generations to any spot, however sacred, and to families there is no earthly immortality. It is a reasonable supposition that the fame of Emerson will outlive all Emersons, and, when for that home no Emerson shall have further use, it should, by some arrangement perhaps now too early to enter into, become a public possession, ever accessible to the reverent visitor, and the dear Ellen's portrait now on its walls should continue to adorn it."

Following Dr. Jackson's tribute is this other, by the Rev. L. B. Macdonald, Miss Emerson's pastor of recent years, minister since 1895 of the Unitarian Church in Concord, Mass:—

"Those who had the privilege of hearing Mr. Emerson lecture in his later years, an old age which seemed like the dim but beautiful twilight of a glorious day, will recall with peculiar pleasure the devoted daughter who generally sat near him while he talked, often finding his place or turning over the leaves of the manuscript when the eye and hand of the lecturer failed him. They will remember how like the father she seemed, the same cast of feature, the same calm and placid bearing, the same sweet and kindly smile. In those declining years of her illustrious father's life Miss Ellen was his good angel,

constantly at his side at home or abroad, supplying all the needs of failing sight and memory, and ministering to his comfort in ways known only to love. If the life that recently came to an end, wanting but a month to complete the threescore years and ten of the Psalmist's allotment, had been conspicuous for nothing save this close and tender association with one of the world's great prophets, certainly that alone might have entitled it to respect and admiration, especially in the minds of the wide and enlarging circle of men and women to whom the name of Emerson is rich in moral and spiritual inspiration. ■■

"And yet this rare woman was so nearly unique in her own personality and was so admired and loved on account of unusual gifts of mind and heart that she hardly needed that association with genius to give her an honoured name. Perhaps it was because she was so much like her father in certain striking characteristics. She did not have his power of constructive thought and literary skill. The logical faculty was less marked in her than in him, though in neither was it a prominent mental trait. Like him, however, she was peculiarly a seer. There was in her a fine intuition that acquainted her at first hand with divine truths reached by others only through a toilsome and slow intellectual process. She could not always tell what she saw. She could not often give a reason satisfactory to others for the faith that was in her. Nor was she unlike her father in this, that, with his intuitive quality of mind and mystic tendency, she failed to share the more radical and rationalistic results of his thinking. Her nature found comfort and inspiration in whatever was true and beautiful in the more ancient forms of religious belief and symbol. The Bible was to her an inspired book, every part of it familiar and dear to her, a subject of lifelong study. Jesus was in some deep, mystical sense her Lord and Master. Her daily spiritual food was found in writers like George Herbert, who in quaint and simple phrase expressed her own simple, almost child-like sense of communion with God. Never dogmatic or controversial in her spirit, always sweet and kindly in the expression of her difference from the more rationalistic views of the church and its minister to which she was faithfully devoted, she yet lived her own deep religious life, and enjoyed a spiritual experience which, though untranslatable into modern terms of thought, was none the less vital and productive of the noblest fruits of Christian character."

"It would be hard to describe the position this remarkable woman has occupied in the town where she was born, and where she has always been a striking figure. Since the death of her parents she has kept the old home unchanged in the simple style, and the old-fashioned, refined atmosphere of custom and habit that it always had during their lifetime. Here the school-children, as well as the people of the town, have been entertained with a simple and quaint but generous hospitality. Here the members of her Sunday-school class through two or three generations have gathered almost weekly for reading and instruction. In the changes through which the town itself has passed from the simpler, more natural and wholesome life to the

life of convention and fashion, this home with its presiding spirit has stood almost alone in resisting every unworthy innovation. Miss Emerson stood pre-eminently for the ancient régime, in character, in habit, in all her modes of thought and feeling. Those who see in that ancient simplicity of life some elements true and beautiful which the world cannot afford to lose have an indescribable sense of loss in the passing of one in whom those elements were peculiarly embodied.

"Serene, calm, strong in a sense of inner rectitude, this woman went in and out among us. In utter sincerity her speech never varied from her thought. In her heart, moreover, was the law of kindness. Many who have gone and many who still remain could testify to her generous, self-forgetful ministry of love. She had the charity that thought no evil, and spoke no evil, but ever dealt with another's good name more tenderly than she did with her own. She appeared to all as one whose life was hid with Christ in God. 'Dear Miss Ellen,' was the affectionate phrase that arose instinctively on many a lip, as the tolling bell announced that the end had come to a life so full of blessing to the world in which it had been lived. 'Dear Miss Ellen,'—for many years to come with that expression of love friends and neighbours will continue to cherish the memory of one who came as near realising the ideal of sainthood as is possible in this earthly existence."

MR. WILLIAM HOLDEN.

THE Rawtenstall congregation has lost a devoted member by the death, on Jan. 29, of Mr. William Holden, in his seventy-sixth year. From early manhood Mr. Holden had been a faithful worker in the church, and had filled every office in church and school. He was at the time of his death president of the church. The interment was in the chapel yard, and the funeral was the occasion of a remarkable demonstration of public sympathy and respect. On the following Sunday, Jan. 31, a memorial service was held in the church, conducted by the Rev. D. R. Davies, who, in the course of his address, paid a warm tribute to the kindly nature and true Christian spirit of their friend. He was one of those, said Mr. Davies, who delighted to do kindnesses in secret, and he was zealous always to promote peace. Often when he saw an approaching storm a word of counsel and kindly warning would clear the air. In times of difficulty he had been a true friend to their church, with the welfare of which his own happiness was closely bound up. For many years he had been a faithful teacher in the school, and for a long time superintendent, and he left very happy memories with his old scholars. His sense of civic duty was strong, and in many beneficent institutions in the town he took a practical interest. Both in public life and for the church he had done his best in his own quiet, effective way. At the conclusion of the service, the "Dead March" in "Saul" was played, the large congregation standing in token of respect. The committee afterwards passed a resolution recording the great loss sustained by the church in Mr. Holden's death, and expressing sympathy with the family.

THE CHILDREN'S COLUMN.

TELFORD, THE BRIDGE-BUILDER.

FROM legends of Offero of the ford, and Ogg, the ferryman on the River Floss (not Hors, as it was printed by mistake last week), we turn to-day to builders of bridges.

So great were the difficulties and dangers of crossing fords and ferries, especially in times of flood or storm, that the building of bridges was one of the most popular forms of public benefaction, and was regarded by the Church in the Middle Ages as itself a religious service.

In the South of France there were established regular bridge-building brotherhoods. These were religious societies for the purpose of helping travellers over difficult and dangerous places. At dangerous fords where, in times of storm or flood, travellers might need to "tarry till the morning and take shelter for the night," these brothers established huts or hospices. They also kept up ferries, and especially built bridges.

Many of our old English bridges were given by some generous lord of the manor, who provided the material, timber or stone, and employed workmen to do the building. Thus, in the time of Henry VII., Sir Hugh Clopton, a rich merchant and Lord Mayor of London, having never wife nor children, converted a great piece of his substance, as the old writer relates, into good works for his town of Stratford-on-the-Avon. He first made a sumptuous new bridge of many stone arches for the main stream, and at each end certain smaller arches to bear the raised approach, or causeway. The old bridge had been very small and ill, and at high waters very hard to come by; whereby many poor folk and others refused to come to Stratford when Avon was up, or, coming thither, stood in jeopardy of life. That new Clopton bridge is now more than four hundred years old, and poor folk and others may still pass over it commodiously at such times as the river riseth, and bless the memory of Hugh Clopton.

Thomas Telford, our great British bridge-builder, was one of the first to use cast iron with stone, or instead of stone, in bridge-building. His skill and courage in using new forms in bridge-building enabled him to span distances previously considered utterly impossible. It was he who planned the great suspension bridges across the mouth of the River Conway and across the Menai Straits, thus bridging over what had been difficult and dangerous ferries. Thus you see he used his skill as Offero and Ogg used their strength, and Hugh Clopton his substance, so that travellers might be carried in safety over difficult and dangerous places.

Telford was a great road maker, too, and builder of canals, docks, harbours, breakwaters, and piers, as well as of bridges. He accomplished such wonders as an engineer, and was so honoured for his kindness and manliness as well as for his great works, that when he died in 1834 he was laid to rest with our national heroes, statesmen, and poets in Westminster Abbey.

And how do you think this famous Thomas Telford began life? He was born in a mud cabin in the Scotch parish of

Westerkirk, in Eskdale in Dumfriesshire, the son of a shepherd. The father died three months afterwards, and the young widowed mother had to work hard to provide for herself and her child. She would work in the fields for her neighbours, or help them with milking and shearing, and in fine weather her baby would be laid on the ground beside her, so that from the first he was accustomed to an out-of-door life. He grew up a strong, happy boy, and soon learned to work, running after stray sheep for a shepherd uncle or herding cows.

In winter, when there was less to do, he learned to read and write at the parish school, valuing school time all the more, perhaps, and making better use of it, that he was able now and then to pay the school pence out of his own earnings.

It was decided that he was to be not a shepherd, nor a farm labourer, but a stonemason; and to learn his trade he had to leave home and be apprenticed some miles away. After that he worked in Edinburgh. By the time he was twenty-five he was in London, and as a mason helped in the building of Somerset House.

From the first Telford showed his determination to do thorough work, and to learn thoroughly all about his work, to make use of what he knew and to learn more. During his apprenticeship he wrote letters for neighbours who could neither read nor write, and read for himself whatever books he could borrow. As a journeyman mason he took lessons in drawing, and learned to draw old buildings and design new ones. From London he went down to Portsmouth, and while superintending the building of a house there, he learned about the construction of docks and sea walls, so that afterwards he was able to plan harbours, piers, and breakwaters for Scotch ports. It was he who made the Caledonian Canal in Scotland, and more than a thousand miles of road in the Highlands. He also made the splendid road from London to Holyhead, and the road from Chester to Bangor, which led to his great suspension bridge across the Menai Straits. Think what a difference all that building of bridges and roads and canals and harbours would make to the country; how much safer and easier it would be to travel, and how much better for all traders and traffic.

The story of such a life from early days of hardship and toil, through honest work and great effort, and difficulties overcome, on to great achievement and fame, is like a tale of adventure and interesting as a romance.

This story of the life of Thomas Telford has been told by Miss Frances E. Cooke, in her "Heroes of Industry" (Routledge, 1904, price 1s. 6d.). Miss Cooke, you will remember, used often to talk to you in the Children's Column, and I hope you know a good many of her books. Next week I will tell you about another of the "Heroes of Industry."

LILIAN HALL.

MESSRS. WILLIAMS & NORGATE are issuing a sixpenny edition of Sir Oliver Lodge's "Life and Matter." It has been to some extent simplified by the author, and a glossary of technical and philosophical terms has been added.

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LONDON, FEBRUARY 13, 1909.

LINCOLN AND DARWIN.

BORN on the same day, Feb. 12, 1809, ABRAHAM LINCOLN and CHARLES DARWIN are remembered now with profound admiration and gratitude as, in this latter time, among the chief of great and noble men. Their names are linked together not unfittingly, and not merely by the concurrence of their date, in such commemoration. There could, indeed, hardly be a greater contrast than that presented by the outward conditions of their birth, their lot in life, the work to which they put their hands, and the achievements of their great careers; yet, as we think of them, in the light of history judged by the tests of essential character and the worth of what they have given to their own people and to the world, these two stand happily together, the more completely, by the contrasts they present, one in their single-minded devotion to lofty and unselfish ends, utterly devoid of self-seeking, generous and lovable, hungering for sympathy, but not to be turned aside from their appointed task, or daunted by the obloquy they had to face. Leaders of men in absolutely different spheres, in whom equally we rejoice to recognise the greatness of our manhood, and the debt we owe to benefactors of our race. The one was fired with the passion of loyalty to the cause of freedom and humanity and faith in the greatness of his people, the other to the cause of truth and research in the realm of science, with a no less pure devotion. Both were liberators, both were men to be loved and honoured.

When DARWIN in 1859 published his great work on the "Origin of Species," the fruit of many years of quiet, patient research, LINCOLN was in the midst of the passionate conflict of parties in the American Republic, and next year was elected President. Then followed the four dreadful years of war, crowned at last by victory for the Union and Emancipation, and the one man towering over all, in leadership of soul and his great passionate heart; but then, amid the joy of that

great triumph, the sudden tragedy of Lincoln's death, and the martyred President enshrined for ever in the hearts of his people, and not for them alone an inspiration to the noblest manhood.

Meanwhile, DARWIN had pursued his quiet course, unhasting and unresting, undeterred by the storm his book had raised, though not unhurt, championed with masterly skill by HUXLEY in the field of controversy, and twelve years after, in 1871, six years after Lincoln's death, produced his other greatest work, on the "Descent of Man." Then, as the years passed on, the last mutterings of anger, odium and scorn died away, the pure seeker after truth was seen to be not the enemy of religion, as excited theologians had pictured him, but the friend of man; and when at last he was gathered to his rest, his grave was in Westminster.

DARWIN was a man of the sincerest modesty, with no littleness of mind, without a shade of jealousy of fellow-workers, bent not on fame or personal display, but simply on the advancement of truth, a patient, reverent investigator of the facts of life. What he accomplished in the field of natural science was of pre-eminent service in concentrating human thought on the conception of evolution as the true method of creation. The idea had been in other minds; he brought home to us the facts in the realm of animal existence in such a way as to convince even the unwilling mind, and the way opened for a fruitful application of the same idea to the whole range of human life. It was in fact an immense service he rendered to religion, making for a truer interpretation of the history of our race, breaking down old superstitions and crude, injurious notions as to human nature and God's dealings with men, compelling to a reverent submission to the Divine leadings of truth. It may seem strange that one who confessed himself to have no clear conception of spiritual faith should be yet a helper of our faith in the profoundest sense; yet so it is. The view of the method of creation, which Darwin did so much to make clear to us, passes in our thought to a calm conviction of faith as to the Divine purpose in our unfolding life. Thankfully we submit ourselves to be led in God's way, knowing that there is yet more light and truth to be revealed, and richer life to which we have not yet attained. We do not know all the way by which we shall be led, we are content to be in God's hand, rejoicing to be called to this endeavour simply to be true to the light which He has given, that we may grow into fuller life.

In that grander conception of life, for which we owe so much to DARWIN, it is still true that the supreme facts are those of human character, and it is an added reason for our gratitude, that he has left to us such a beautiful, unclouded memory

of his own goodness and nobility of nature, so that gladly and thankfully we may honour him in company with LINCOLN.

For ABRAHAM LINCOLN we must claim with our American brethren the right to give thanks. And how better can we honour him than by repeating these lines from Lowell's Commemoration Ode?

Life may be given in many ways,
And loyalty to Truth be sealed
As bravely in the closet as the field,
So bountiful is Fate;
But then to stand beside her,
When craven churls deride her,
To front a lie in arms and not to yield,
This shows, methinks, God's plan
And measure of a stalwart man,
Linked like the old heroic breeds,
Who stand self-poised on manhood's
solid earth,
Not forced to frame excuses for his birth,
Fed from within with all the strength he
needs.

Such was he, our Martyr-Chief,
Whom late the Nation he had led,
With ashes on her head,
Wept with the passion of an angry grief.

* * * *

Nature, they say, doth dote,
And cannot make a man
Save on some worn-out plan,
Repeating us by rote;
For him her Old-World moulds aside she
threw,
And choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God
and true.

How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to
lead;
One whose meek flock the people joyed
to be,
Not lured by any cheat of birth,
But by his clear-grained human worth,
And brave old wisdom of sincerity!

* * * *

Here was a type of the true elder race,
And one of PLUTARCH's men talked with
us face to face.

* * * *

He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide.
Great captains, with their guns and
drums,
Disturb our judgment for the hour,
But at last silence comes;
These all are gone, and, standing like a
tower,
Our children shall behold his fame,
The kindly-earnest, brave, foreseeing
man,
Sagacious, patient, dreading praise, not
blame,
New birth of our new soil, the first
American.

Those who wish vividly to recall the memory of this great and noble man should get the February number of the *Century Magazine*, which has an article on "Lincoln the Leader" by Richard

Watson Gilder, and a large number of portraits, and we would remind them also of the Life of Lincoln, by Mr. H. B. Binns, one of the Temple Biographies. In noticing that book we recalled some of Lincoln's most characteristic utterances:—

"Take no thought," he said, in one of his election campaigns before the war, "for the political fate of any man whomsoever, but come back to the truths that are in the Declaration of Independence. You may do anything with me you choose if you will but heed these sacred principles."

While pretending no indifference to earthly honours, I do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas [his opponent] is nothing. But do not destroy that immortal emblem of Humanity—the Declaration of American Independence." And on a later occasion, referring to the opposition of the parsons of his own town of Springfield, he declared:

"I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. . . . Douglas don't care whether slavery is voted up or down, but God cares, and Humanity cares, and I care, and with God's help I shall not fail. I may not see the end, but it will come, and I shall be vindicated, and these men will find they have not read their Bible right."

To the sincerity and depth of Lincoln's religion such words were clear testimony. He did not belong to any denomination, and would not call himself a Christian in any orthodox sense; but he declared that if any church would take the two great commandments of love to God and man as the one qualification for membership, that church he would join with all his heart and soul.

The richness of Lincoln's life in inspiring lessons, especially for young people, is urged in the following note of the Rev. E. A. Horton's in the *Christian Register*:—

"His ambition was to serve his fellow-men; his ideal was the perfect citizen, in office or serving in the ranks; his religion was an earnest discipleship of the Master, embodied in love to God and to man; his special hope was the desire to see the republic one from North to South, with justice and fraternity prevailing; his spirit was full of kindness and goodwill; his heart had no malice and his mind no guile. I wish the following words might be read to our young people. They were uttered by Ralph Waldo Emerson at funeral services for Lincoln held in Concord, Mass., April 19, 1865:—'In four years—four years of battle days—his

endurance, his fertility of resources, his magnanimity, were sorely tried and never found wanting. There, by his courage, his justice, his even temper, his fertile counsel, his humanity, he stood a heroic figure in the centre of a heroic epoch. He is the true history of the American people in his time. Step by step he walked before them, the true representative of this continent, an entirely public man, father of his country, the pulse of millions throbbing in his heart.'"

DR. INGE'S JOWETT LECTURES.

THE third of Professor W. R. Inge's lectures on "Faith and its Psychology" was given at the Passmore Edwards Settlement, Tavistock-place, on Wednesday evening, and dealt with "Faith as Reliance on given Authority."

A purely external revelation of truths not related in any way to our own consciousness, Dr. Inge said, in the course of his lecture, would of course be impossible. You cannot teach a blind man by showing him pictures, or a deaf man by talking to him. Revelation must be either of truths at present unknown to us, but which, when imparted, are intelligible and carry conviction with them by their agreement with the rest of our experience, or else there must be an inward revelation to the mind parallel to the outward to assure us of the trustworthiness of the latter. He would not attempt, he said, to base the truth of the Christian religion on any historical facts, but was content if those facts fell naturally into their place in the world's scheme as viewed by faith.

What guarantee was possible, he asked, when the prophet declared:—"Thus saith the Lord"? The old proof of the supposed miracle worker was wholly worthless, and no evidence was convincing to the modern mind that those with a message from God had any power of foreseeing the future. The famous arguments from miracle and prophecy, made so much of by a certain school of apologists (e.g., Archdeacon Paley) were condemned in principle by Jesus Christ, whose warning against seeking a sign were preserved by the candour of the biographers, though they themselves attached great value to such evidence. It remains that the prophet should commend his message by waking response in our own hearts. That is the only way in which revelation can be made to us. The true prophet always believes that God speaks through his mouth, and we, when we have heard him, believe it too. Our hearts leap out to meet his message, we recognise that this is what we wanted. Here is truth we could not find for ourselves, the good news we should hardly have dared to believe. We recognise in the prophet a man of God, we trust him instinctively. When he speaks of the unseen world we feel he knows what he is speaking of, and that he has been there. And when we study the words of Jesus Christ our hearts tell us that even this language is inadequate. Thus it becomes clear that authority is not independent of the inward ground of faith. It is the appeal to the primary ground which alone makes belief on

authority a religious act. Revelation is wholly within the sphere of religion; nothing can be revealed to the irreligious mind, and nothing to the religious mind outside the sphere of religious truth.

This limitation of the province of authority is, however, not generally accepted, for it is made the final court of appeal. Such is the working faith of the simple orthodox believer, and it is a wholesome safeguard against rash individualism. But the seat of authority is wrongly placed, and she is made to throw her shield over events, some of which are untrue, and others without religious significance. For babes in Christ that kind of belief is not to be condemned, but it is only useful when it strives to make us independent of itself, as every good teacher does. Those who lean too heavily on authority soon discover, if they think seriously, that it provides no solution to the enigmas of faith. They are dismayed to find authority not all of one mind—as an ancient writer once wittily said, "Authority has a waxen nose, which can be bent in either direction." Thus rival authorities give the believer no peace, and he finds that after all, he must decide for himself which to follow. We cannot go back to the purely mystical experience of undifferentiated feeling, which can answer no questions about particulars. We have to admit the necessity of those other grounds, the practical principle, and the intellectual and æsthetic. Without these we cannot see what kind of facts can be guaranteed by authority, and which voices it is safe to trust.

These are imperfect notes of only a part of the lecture. The subject will be more fully worked out in the next two lectures, which are to deal with authority vested in an Infallible Church, and in an Infallible Book, respectively. After an examination of those two claims the course will proceed to the consideration of faith based on the moral sense, on progressive knowledge, and on the æsthetic recognition of what is noble and beautiful. The last lecture of the course, on March 31, is to be on "Faith as Harmonious Spiritual Development."

So, more than with any other, is it with Christ: he speaks in the accent of simple authority, you say, because he came from God; but how is it that he so confidently expects an answer from the hearts and consciences of men? Because he speaks from and to the depths of humanity; because to every chord of love and faith in his nature thrills a responsive chord in all other unspoiled and noble natures: because it is with the heart that man believeth unto righteousness, and with the heart that he feels himself drawn to his brother and to God. So we, who have a little light, a little heat in ourselves—or whose souls, to put it at once more reverently and more truly, God does not disdain sometimes to visit—are by that very fact made free of the General Assembly and Church of the First-born, and can accept our brother's testimony of divine things, too high as yet for our feeble flight to reach.—Charles Beard.

WE need a new Revelation—not of Heaven and Hell—but of the Spirit within ourselves.—W. E. Channing.

PIERS PLOWMAN.

A PICTURE OF COMMON LIFE AND THOUGHT
IN THE FOURTEENTH CENTURY.

"THE Vision of William Concerning Piers the Plowman" is the name of a book which had a great and deserved popularity in its day, though it has passed into obscurity; not only through its own defects, and the difficulty of the Old English dialect in which it is written, but through comparison with the brilliant genius of Chaucer. Its author was not a man of profound thought or literary genius. Mr. Skeat considers that he was not very well educated, even when judged by the standard of his age. But his "veracity," in the Carlylean sense, his firm grip of the facts of life, especially in their sterner aspects, his intense moral earnestness, and the simplicity and sincerity of his religious feeling—these, together with his power of expressing himself in graphic detail and pungent phrase, combine to give to his writing a solid worth and strong interest that carry us on, in spite of the tediousness of its dim visionary allegories and the iterations and obscurities of his style.

Very little is known of his life, and that little is uncertain.* It has to be gathered from incidental remarks in his writing, and is open to the doubt how far they are intended to be of direct personal application to himself, and how far part of the visionary machinery. It appears that he had some connection with the clerical order, which, however, did not prevent his having a wife and daughter. He was at Malvern when he first wrote his poem, in 1362, and afterwards moved to London. He published a new and considerably enlarged edition of it in 1377. In that he gives his age as forty-five, and says that he was bald. "Age went over my head, and made me bald before, and bare on the crown." And he reproves "Age" on that account because he had not asked leave for going over his head as if it was a road. It is noticeable that his mood is less grim and dour in the additional part of the book. He is more free to follow the fancy of his allegory and the guidance of intellectual conceptions, though his outlook on the life of the age retains its gloomy character.

It seems clear that he was poor in money and station; and his burden would not be lightened by his proud independence. From the whole tone of his writing it is clear that he was of a gloomy, satirical temper, though not so terribly and monotonously dark as it is painted in Green's "Short History of England." He has a sense of fun, though it is not very brilliant. He describes how he and Patience were seated at a side table at a banquet where they were poorly served, while a church dignitary, who a few days before had been preaching of penance, feasted sumptuously at the high dais. He asks, "What is a good life (Dowell) Is it any penance?"

"Dowell?" says this doctor—and took the cup and drank—"Do no harm to your even Christian, if you can help."

"By this day, sir doctor," said I, "then

you are not in Dowell; for you have harmed us two in that you ate the pudding." (I modify the wording a little for the sake of clearness, as it is necessary to do in quoting for the general reader.)

He tells how Avarice is asked if he ever made restitution. "Yes, once," he says, "I was in an inn with a number of chapmen. I rose when they were at rest, and rifled their mails." And when Repentance denounces him for the theft he replies, "I thought Rifling was Restitution for I never learned to read. And I know no French, in faith, but of the farthest end of Norfolk."

It would not be possible, in the space at my disposal, to give an account of the contents of this long work; and this is of the less consequence as its worth does not depend upon the elaborate sequence of allegories, but on the pictures of the life and thought of the times, and the insight into the mind of a man living when Edward III. and Richard II. were Kings; the time of the Black Death, the Statute of Labourers, and the battle of Crecy—to all of which there are allusions in the poem.

The condition of the labouring classes at that time is set before us in vivid pictures, photographic in clearness and detail. Before harvest time, Piers, who is not a labourer, but a peasant farmer, says that he has no pigs or geese, only two green cheeses, a few curds and cream, and an oat cake, and two loaves of beans and bran baked for his children. No salt bacon and no cockney (a lean fowl), but parsley and leeks, and many cabbages. He has also a cow and a calf and a cart mare. And that is all his living till the harvest is gathered, when he hopes to have a dinner to his liking.

In another passage Piers is represented as able to supply liberally the wants of the deserving poor. But there are also "Wasters," sturdy vagrants, who insist on being fed, and threaten violence, until they are brought into submission by "Hunger." "I was not wont to work," said Waster, "and now will I not begin"—and made light of the law, and less of the Knight whom Piers had called to his assistance. But then came Hunger, or Famine, and they were glad to work.

"Blind and bedridden that sat to beg for silver, soon were they healed;
And many a beggar for beans was glad to labour,
And a poor man was well payed to have peas for his hire."

That striking, although not very distinct picture, does not make us long for the good old times. But even more impressive is the account of what Langeland, a poor man, who might be expected to sympathise with the poor, gives of what he considered the unreasonable extravagance at harvest-time. Landless labourers refused to dine on *cold cabbage*—"night old worts." They would not be contented with penny ale and bacon, but wanted fresh meat or fish and grumbled unless they received high wages.

"He grieveth him against God and grudges against reason,
And then curses the King and all his counsel after,
Such laws to make, labourers to grieve."

There is a picture of the insecurity and violence of the times even under the rule of a strong king. "Wrong," who is evidently a little local magnate, is accused to the King by "Peace" of stealing his poultry and pigs, borrowing his horse without returning it, breaking into his barn and taking away his wheat, giving account for only "ten quarters of oats," and also of taking his wife away by force, beating Peace himself, and murdering his servants. The King's sentence shows us something of mediæval cruelty. It is not death, but "Put him into irons, and let him not this seven years see his feet once"—a graphic and terrible picture. The pleadings that follow this sentence teach us that the usual course was to inflict a pecuniary penalty only, through the influence of bribes.

But I must not dwell on these general matters, for the chief subject of the book, and its chief interest for us, is the condition of religion in doctrine and life.

The author was asserted by Bale, in the middle of the sixteenth century, to be a Wicliffite, exposing the errors of Rome. But Professor Henry Morley, who gives a full account of the poem in the volume of his "Library of English Literature" dealing with Religion, regards him as a devout Catholic, accepting the authoritative teaching of the Church, but with his heart in the simple religion of love and duty. That appears to me the more probable conclusion, though there is the possibility that his assertions of loyalty to the Church may be merely formal, to cover him against the charge of heresy.

He says, for instance:—

"I perceived of the power that Peter has to keep,
To bind and to unbind, as the Book telleth,
How he left it with love, as our Lord commandeth,
Among four virtues, the best of all virtues
That are called Cardinal, and closing gates,
Where Christ is in his kingdom, to close and to shut.
But of the Cardinals at (the Pope's) Court, who caught that name,
And presumed in themselves power to make a Pope,
To have the power that Peter had; I will not impugn it;
For to love and learning the election belongs."

And again:—

"Now the Pope has power to grant people pardon
To pass into heaven without any penance;
This is our belief, as learned men teach us.
And so believe I loyally
That pardon, and penance, and prayers do save
Souls that have seven times sinned deadly sins.
But to trust to these Triennials, truly methinks,
Is not so safe for the soul, certainly, as Do Well."

He warns those, who have wealth to

* For a different view of the authorship of the poems, see Vol. II. of the Cambridge "History of English Literature," reviewed in the INQUIRER of Aug. 22, 1908 (p. 533).—Ed.

purchase pardons and the Pope's bulls, not to trust in them :—

"At the dreadful judgment, when the dead shall arise

And all come before Christ to render account,

How you led your life here, and kept his laws,

And how you did day by day, the doom will rehearse.

A bag full of pardons there, and Provincial letters,

Though you are found in fraternity with all the four orders,

And have indulgences doubled, unless Do Well help you,

I value your patents and pardons at one magpie's heel."

All that, I suppose, is not Heresy ; but it would have satisfied Luther, when he nailed his theses to the church door at Wittenberg. It may not be inconsistent with loyalty to the teachings of the Church, but it is, at the same time, a manful exercise of private judgment.

Langland is unsparing in his satire on ecclesiastics, high and low, especially the mendicant Friars and Pardoners. He says that he has seen "Charity" among poor and rich : "And in a Friar's frock he was found once ; but that was long ago in Saint Francis' time. Since then, too seldom has he been found among them."

But it is their falsehood and avarice which chiefly rouse his indignant scorn. "Liar" fled from the King's judgment, and was nowhere welcome till pardoners had pity on him, and took him in and clothed him ; "And sent him with seals on Sundays to churches, and gave pardons for pence by the pound." But they had no monopoly in lying. The Leeches also had their share, and the Minstrels. The Friars, too, enrolled him to do their business for them. Traders are not mentioned here ; but they had already taken Guile into their business.

A Friar pardons "Meed"—i.e., reward or bribery—for a noble, and then tells her that if she will give a glass window for their house, or church, her soul shall be safe to reach heaven.

After speaking of the peace, study, and brotherhood that should be in monasteries, among the so-called "Religious," Langland says :—

"But now is Religion a rider, a roamer on roads,

A leader of love-songs, and a land buyer, A pricker on a palfrey from manor to manor.

Unless his servant kneels, when he brings his cup,

He lours on him and asks him, Who taught him manners ?

Little have lords to do to give land from their heirs

To Religious (Monks) who have no compassion, though it is enthroned on their altars.

In many places where these parsons are, at ease themselves,

They have no pity on the poor, and that is their charity ;

But they live as lords ; their lands are so wide."

And then follows Langland's prediction of a reforming king : which was looked on as a prophecy of Henry VIII., with but

little ground, however, as may easily be seen. The words are :—

"But there shall come a king, and confess you religious

And beat you, as the Bible tells, for breaking your rule ;

And amend monials, monks, and canons, And put them to their penance, ad

pristinum statum ire."

Also barons and earls will beat them and blame foully, for the wealth that their own children have claim to. And the abbot of Abingdon (a name chosen for the sake of the alliteration) shall have a knock from the King, and an incurable wound. Henry VIII. did not restore the monasteries to their original condition of poverty, as Langland expected a reforming King to do. And his prediction, that the wealth of the religious orders, when their religious zeal had grown cold, would not be permanently tolerated, was a natural product of his common sense, and his knowledge of the general feeling. C. D. B.

(To be continued.)

UNITARIANISM IN INDIA.

ALL over South Eastern India the land is dotted with rugged crags, the remnants of once lofty mountains, the detrition of which through countless ages has furnished the wide plains wherein they stand. Beautiful they appear, whether seen in the warm tints of sunset or scarfed in the mists of early morning, and often they are crowned with well-built monasteries and temples that testify to another greatness that is altogether of the past. For, glancing from these noble works of architecture to the rude huts of the peasants that dwell around, no trace of relationship between them and the people who built and worshipped can be suggested. In that contrast you have a parable of the religious condition of India ; a people that has forgotten its ancient ideals, its ancient simplicity and greatness, while preserving their names and symbols. In the chaffering and abominable rites permitted in the ancient temples, in the outward ostentation of caste, emblems painted in bars and ovals and tridents upon the forehead, in the insistence made upon keeping customs prohibited by their own scriptures, these people offer a problem whose solution is attended by special difficulties, peculiar to the decadent East. Thus, in regard to child-marriage, whereas the ancient scriptures (e.g., Brahma Purana, Baudhayana and Manu) command that no girl is to be married until three years after attaining the age of puberty, in the course of time the period was reduced to three months, and then to three days, while in later times, unless a father or guardian arranges for a marriage previous to the attainment of puberty, he incurs the sin of embryo-murder, and therefore goes to hell. It is questionable whether religion has anywhere become so degenerate as in Southern India. To know the least about it is to gain a glimpse of the colossal magnitude of the task undertaken by the reforming movements now in operation.

The Brahmo-Samaj, among others, has attempted one of the most stupendous tasks. It has dared to begin the religious reform of three hundred millions of people.

Among its subsidiary activities is also a mission for elevating the depressed classes of India, of which there are millions outside the range of the national religion and uncared for by it. The moving spirit of this mission is my old friend, Rev. V. R. Shinde, who is also the organising secretary of the All India Theistic Conference, some of whose meetings I attended while at Madras, where I spoke on behalf of the Unitarian churches of Britain. The meetings began with a divine service and ended with a love-feast (Priti-Bhojan). About one hundred and fifty churches were represented, and taking into consideration the youth of the movement, the smaller proportion of churches and their wider distance apart, the attendance compared favourably with that of the Triennial Conference. The adoption of the "Fatherhood of God and the Brotherhood of Man" as the motto of the Conference indicates the close relationship of this movement to the Unitarian movement in the West. That the movement is likely to suffer from our defects may be surmised from the following quotations from its literature. "The Religion of the Brahmo-Samaj has been one of protest. It has tried to probe the cancer of corruption, not with the tenderness of a mother, but with all the vigour of a well-meaning and capable surgeon. It has never sought to be a popular religion. It has maintained its own level of truth and purity... so long as it will be able to keep this standard it will remain a life-giving religion."

In the West we have been long enough in existence to realise that negative work is purely preparatory, and that the surest way of communicating vitality is not necessarily along the lines of protest. The Brahmo-Samaj, with the Hindu's instinct for conservatism and for devotion, is coming round to the same view. But the Brahmo-Samaj has greater justification for its deplorable repudiation of the doctrine of the Divine immanence, which is the mainspring of the social enthusiasm of the New Theology movement in the West, and most in accord with the best traditions of English poetry and the highest revelations of modern science. The corruption of pantheistic ideas in India has thrown this reform movement into the God-as-Creator school of thought, though utterances about the indwelling presence are not lacking. Here, then, we have a counterpart to the emphasis placed by the austere followers of Martineau upon the transcendence of the God of pure holiness, which has laid them open to the charge of Calvinism.

This philosophic bias and the need of great leaders and the scarcity of trained missionaries seem to me the chief defects of the movement in its present form. In several directions the Unitarians of England and America have recognised their brotherhood with these pioneers of reform in the Far East by assisting their students and supplying them with literature ; but the courageous effort of bringing the gospel of hope to the despised out-castes of India and educating them and illuminating their lives with the light of the Divine Fatherhood is a work which deserves far more generous help. I would appeal to the open-handed to assist this deserving work by sending out, of their superfluity,

means to aid these noble workers to extend their usefulness; for there is no country in the world where a little goes so long a way. Wonderful things can be effected with a few rupees, when love and compassion are behind them. "One is our Father, and we are all brethren." Of these brethren, the submerged tenth in India amounts to over sixty one and a half millions.

J. TYSSUL DAVIS.

Colombo, Ceylon, Jan. 21, 1909.

With these notes our correspondent encloses the programme of the Conference (printed at the Brahmo Orphan Asylum Press, Madras). The conference opened on Saturday evening, December 26, with a service, conducted by the President, Babu Abinash Chandra Majumdar, of Lahore, in the Brahmo Mandir. On Sunday morning at 7.30 there was another service, when the Conference sermon was preached by Mr. V. R. Shinde, B.A., of Bombay, the general secretary of the Conference, and in the afternoon at 4.30 the President delivered his address in the Memorial Hall. On the following Monday, Tuesday and Wednesday, there was conference in the Brahmo Mandir at 7.30 a.m.; and in the evening at 6 in the Memorial Hall public addresses were given on the general subject of "Fatherhood of God and Brotherhood of Man," on the Monday by Mrs. Sarojini Naidu, of Hyderabad, and Mr. Dharmadas Suri, of Lahore; and on Tuesday by R. M. Nilkanth, B.A., LL.B., of Ahmedabad, Mr. R. Venkatarathnam Naidu, M.A., K.T., of Cocanada, and our friend, Mr. Tyssul Davis, B.A., of Ananda College, Colombo; while the Wednesday evening meeting was devoted to the interest of the Depressed Classes Mission, the speakers being the President of the Society, Rao Bahadur Adinarayanayya, Mr. V. R. Shinde, B.A., and Pandit Rambhaji Dutta. On Thursday, December 31, the closing service was held in the Brahmo Mandir at 7.30 a.m., and in the evening at 8 o'clock the Priti-Bhojan.

THE detailed reports of certain cases in the courts which have appeared of late in the daily and weekly press have called forth a chorus of indignation in religious circles. The censure passed on such reports by the Lord Chief Justice is as timely as it is courageous. The common defence that publicity is necessary as a deterrent is very lame in face of the enormous evil which the dissemination of this garbage undoubtedly produces. Mr. Silvester Horne rightly protests, "There is no need for the public to know these things. To correct private morals it ought not to be necessary to degrade public morals." The daily newspaper is almost as necessary in the home as breakfast, yet many a parent who would not ordinarily be accused of pharisaism knows occasions when he is tempted to consign the morning news sheet to the flames. If newspaper proprietors have obligations to all sorts and conditions of men, newspaper subscribers have rights which cannot lightly be flouted. The guest who comes daily to tell his story of how the world goes should so speak that while the elders are informed the young are not contaminated.

THE SUSTENTATION FUND.

ANNUAL MEETING.

THE twenty-sixth annual general meeting of the contributors and friends of the Sustentation Fund for the augmentation of ministers' stipends was held at Dr. Williams's Library, Gordon-square, London, on Wednesday; the president, the Rev. C. C. Coe, in the chair. There were also present the Rev. Dr. Carpenter, Messrs. William Long, T. Grosvenor Lee, Oswald Nettlefold, Edward J. Blake, Edgar Chatfield Clarke (treasurer) and Frank Preston (hon. secretary).

Mr. Preston read the report as follows:—

REPORT.

In presenting their annual report to the contributors to the Sustentation Fund, the managers regret to state that the necessity for such a fund remains as great as at any previous time. Notwithstanding the increase of liberal religious opinions throughout the country the number of attendants at our chapels, and the financial support given by them, do not increase in the same proportion, and the managers receive many letters testifying to the benefit that the fund affords to ministers in charge of even old-established congregations, who, without it, would hardly be able to continue in their present positions.

At the same time the managers do not forget that the founders of the fund in no sense intended that it should be of an eleemosynary character, and they feel that a heavy responsibility is incurred by them in deciding how some of the applications that they receive should be dealt with. Every application is each year considered on its merits, and it is only when the managers feel satisfied that a renewal of the grant is not likely to be of permanent benefit to the congregation it is declined. On the other hand, at times, the managers offer to increase the grant they make, on condition that the congregation increases its contribution to the minister's stipend by a corresponding amount.

It will be remembered that at the managers' meeting in June, 1907, the following resolution, moved by Mr. Dendy, was adopted by the Board, viz:—

"That in forwarding the next payment of grants, notice be given to all congregations that the Board will at its next meeting seriously consider the propriety of making any further grant in the case of each congregation, which now contributes less towards the stipend of its minister than it did at the time when it first received a grant from the fund."

This was duly carried out and, in response to the information afforded by the replies, a statement has been prepared which shows that of the 55 applications for grants considered last year the ministers of 32 congregations receive a larger stipend than when the first grant was made, 8 ministers receive the same stipend, and 15 receive a smaller stipend. There have, of course, been exceptional circumstances in the case of some of these 15 which account for the reduction that has taken place, but the managers regret to have to state that in the majority of cases the congregation is, to a large extent, maintained by an endowment, which seems to act as a preventive to individual exertion.

In some cases the managers have not felt it necessary to discontinue the grant, but in the case of seven congregations a warning has been given that unless additional effort is made the grant may be discontinued, while in two cases the managers have reluctantly felt it their duty to withhold the grant.

The managers are fully conscious that where a grant has been received for some years the withholding of it acts as a hardship to the minister who has probably worked to the best of his ability.

It must, however, be borne in mind that when the fund was established it was not intended by its assistance to enable small and weak causes, showing little signs of vitality, to continue a bare existence, but rather, while affording to the faithful remnant the opportunity of worshipping according to their convictions, to secure the means of tiding over a period of difficulty in the hope of achieving greater success in the future, which may come to them as it has come to others who were once at as low an ebb.

As in previous years, the managers have, by means of interchange of information with the Augmentation Fund and the British and Foreign Unitarian Association, endeavoured to prevent the overlapping of grants except in special cases.

Grants made for the year:—

| ENGLAND, Feb. 12, 1908— | | | |
|-------------------------|----|----|----|
| | £ | s. | d. |
| Gloucester | 11 | 5 | 0 |
| Hastings | 15 | 0 | 0 |
| Tavistock | 18 | 15 | 0 |

| ENGLAND, June 24, 1908— | | | |
|-----------------------------------|----|----|----|
| | £ | s. | d. |
| Billingshurst | 25 | 0 | 0 |
| Boston | 20 | 0 | 0 |
| Brighton | 30 | 0 | 0 |
| Chatham | 30 | 0 | 0 |
| Chichester | 25 | 0 | 0 |
| Cirencester | 20 | 0 | 0 |
| Crewkerne | 30 | 0 | 0 |
| Cullompton | 30 | 0 | 0 |
| Deptford | 25 | 0 | 0 |
| Dover | 30 | 0 | 0 |
| Gloucester | 30 | 0 | 0 |
| Godalming | 30 | 0 | 0 |
| Hastings | 30 | 0 | 0 |
| Ilminster | 25 | 0 | 0 |
| Lewes | 20 | 0 | 0 |
| London (Kilburn) | 25 | 0 | 0 |
| (Wood Green) | 25 | 0 | 0 |
| Moretonhampstead | 20 | 0 | 0 |
| Newbury | 25 | 0 | 0 |
| Newport | 30 | 0 | 0 |
| Richmond | 30 | 0 | 0 |
| Ringwood | 30 | 0 | 0 |
| Sidmouth | 25 | 0 | 0 |
| Southampton | 25 | 0 | 0 |
| Torquay (for half year) | 15 | 0 | 0 |
| Trowbridge | 30 | 0 | 0 |

| WALES, June 24, 1908— | | | |
|--|----|----|----|
| | £ | s. | d. |
| Aberdare (Old Meeting) | 30 | 0 | 0 |
| (Highland Place) | 30 | 0 | 0 |
| Caeronen and Brondelfi | 30 | 0 | 0 |
| Capel-y-Bryn and Allt-y-placca | 30 | 0 | 0 |
| Capel-y-Fadfa and Llynrhychdowen | 30 | 0 | 0 |
| Cefn Coed | 30 | 0 | 0 |
| Llandysil and Pantdefaid | 30 | 0 | 0 |
| Capel-y-Groes and Cribryn | 30 | 0 | 0 |
| Dowlais | 30 | 0 | 0 |
| Gellionen and Trebanos | 30 | 0 | 0 |
| Rhydygwyn and Cilau Aeron | 30 | 0 | 0 |

| IRELAND, June 24, 1908— | | | |
|-------------------------------------|----|----|----|
| | £ | s. | d. |
| Ballycarr | 20 | 0 | 0 |
| Belfast (Mount Pottinger) | 20 | 0 | 0 |
| (York-street) | 20 | 0 | 0 |
| Crumlin | 20 | 0 | 0 |
| Moir | 20 | 0 | 0 |
| Newtownards | 20 | 0 | 0 |

£120 0 0

| SUMMARY | £ | s. | d. |
|------------------------------|--------|----|----|
| England (February) | 45 | 0 | 0 |
| " (June) | 680 | 0 | 0 |
| Wales (June) | 330 | 0 | 0 |
| Ireland (June) | 120 | 0 | 0 |
| | £1,175 | 0 | 0 |

In several instances the grant has only been paid in part, owing to the resignation or death, within the year, of the minister to whom it was made.

When this fund was constituted in April, 1883, the name of the late Sir Henry Tate was prominent amongst the founders, and it was stated in the report for the year 1899: "The fund is indeed almost indebted for its very existence to one of his early acts of munificence," and he continued as trustee and manager up to the time of his death. During the past year we have to record the decease of one of his sons, Mr. Caleb Ashworth Tate, of Dulwich, who had subscribed for many years, and he left the handsome legacy of £2,000 to the fund. The board of managers feel it impossible to adequately express their obligations for this continued generosity by a family held rightly in high regard and esteem—not only in the circles of our own Free Churches. The board of managers are fortunate to have Mr. Edwin Tate amongst their number, while the counsel of Sir William Henry Tate, as one of its trustees, is always at its service in any dealings or additions to the investments.

On receiving payment of Mr. C. A. Tate's legacy, the trustees viewed favourably its investment in India $3\frac{1}{2}$ per cent. stock, which accordingly was completed, the price paid for the stock being $99\frac{5}{16}$, and the first dividend was received on January 5 last. In April last the sum of £1,500 Victoria Government 4 per cent. inscribed stock was redeemed at par and the proceeds were re-invested in Straits Settlements $3\frac{1}{2}$ per cent. inscribed stock, which was purchased at the price of $99\frac{1}{4}$. Owing to the banker's balance being more than sufficient for the current needs at the time, when these securities were bought, an amount of £100 was added to each investment.

The hand of death has taken from our midst during the twelve months an unusually large number of contributors whose passing we deeply mourn, but leaving to us the example of precious and noble lives! We have to include the following:—Mrs. S. Woolcott Browne, Mr. Russell Scott, Miss Mary White, Mr. John Waddingham, Mr. Henry W. Gair, the Rev. Wm. Blazeby, B.A., Mr. Julian Winsor, and Mr. W. R. Lake.

Mr. EDGAR CHATFIELD CLARKE, the treasurer, presented the accounts, particulars of which are embodied in the report. Annual subscriptions amounted to £457 10s. 2d., interest on investments to £881 17s. 11d. The balance in hand was £245 7s. 5d.

The Rev. Dr. CARPENTER, in moving the adoption of the report and accounts, said that every year increased the confidence of the managers in the value of the fund, and especially since the resolution moved by Mr. John Dendy in 1907 (quoted in this report) had emphasised the responsibility of congregations to contribute more effectively, as a condition of the

continuance of the grants. There were always special causes affecting the smaller congregations; the disappearance of old subscribers of large means often seriously curtailed the congregational resources and made it very difficult even to maintain the old rate, to say nothing of increasing it. But the principle was undoubtedly sound, and the supporters of the fund might be assured that the managers were carrying it out to the best of their ability. He concluded with a tribute to the devoted services rendered by their treasurer and secretary, who often had very delicate matters to adjust, which had brought to them during the past year a serious burden of extra labour. The fund was administered with the utmost consideration and desire for the welfare of the ministers in whose interest it was established.

Mr. OSWALD NETTLEFOLD seconded, and the resolution was unanimously adopted.

The retiring managers, Messrs. E. J. Blake, W. B. Kenrick, W. Long, D. Martineau, F. Preston and J. C. Warren, were re-elected, and the Rev. W. H. Drummond was elected a manager for the next three years, in place of the late Rev. W. James.

The Rev. C. C. Coe was re-elected president, and the treasurer and secretary were cordially thanked for their services and re-elected.

Thanks to Mr. E. W. Marshall, the hon. auditor, to the trustees of Dr. Williams's library for the use of rooms during the past year, and to the chair, concluded the business of the meeting.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Acton.—On Tuesday, Feb. 2, a lantern lecture on a "Visit to Switzerland," given by Mr. A. Barnes, was attended by from 60 to 70 people, who much enjoyed the numerous beautiful pictures of Swiss scenery, and the personal experiences related by the lecturer. On Friday week a most enjoyable Cinderella dance was given in the large hall at the Acton Baths by the lawn tennis club connected with this church.

British League of Unitarian Women.—Poole and Bournemouth have both held meetings of the ladies of their churches, which were addressed by Miss Helen Herford, the organising secretary, on the aims and methods of the League. She was listened to with sympathetic attention, and it is expected that as a result of her visit branches of the League will be formed in both churches. At Ilminster on Monday evening, Feb. 1, the ladies of the Old Meeting were addressed by Miss Herford on the subject of the League, and after listening with deep interest those present passed a unanimous resolution forming themselves into a branch.

Derby.—A recent course of lectures on the Principles of Unitarianism, given by the Rev. Albert Thornhill in the Friargate Chapel, was attended by large congregations, such as have not been seen in the old chapel for many years, and the majority were men. The lectures were well knit together, and of great service in setting forth a consistent religious faith.

Dover.—On Feb. 9 the children of the Adrian-street Sunday-school gave an entertainment under the management of Mr. Ginever, consisting of music, recitations, and an allegorical play entitled *St. George and the Dragon*. There was a good attendance.

Dublin: (Resignation).—The Rev. G. Hamilton Vance, B.D., has resigned the pulpit of the St. Stephen's Green Unitarian Church,

which he has held since 1890, and will conclude his ministry at the end of the present year.

Halifax.—A meeting of the Northgate-end Sunday-school was held on Sunday afternoon to unveil a portrait of the late Mr. E. B. Stott in the lecture-room. The portrait was subscribed for by the past and present members of the young men's class, of which Mr. Stott was for 41 years the devoted teacher. Short addresses were given by Miss Shackleton, Miss Gaukroger, Messrs. Fred Sharp, J. Teal, T. H. Farrar, J. H. Hodgson, F. Roper, and J. F. Farrar. The last-named had acted as secretary and treasurer to the committee. The meeting was of an informal character, and it was well attended by friends and officers and scholars. The portrait is an excellent one, and it is from the studio of Mr. Illingworth, Lord-street, Halifax.

Leeds: Holbeck.—The first of four week-evening lectures on Unitarianism was given on Wednesday by the Rev. W. L. Schroeder, of Halifax, whose subject was "The Nature of Religion." The Rev. W. R. Shanks presided. Mr. Schroeder, in the course of his lecture, showed that religion makes for the enhancement of life, dealt with the modern denial of the utility of religion, held up as an example the earnestness of Socialists for their cause, and claimed that among all institutions the Church of God alone stood for religion. He criticised definitions of religion by Matthew Arnold and Schleiermacher, and brought his audience to the question of consciousness, in which he found a recognition of relationship to that which lies beyond the limits of ordinary knowledge. Religion was larger than all theologies, and was the perfect realisation of man's relation to the Infinite. The meeting opened and closed with the singing of hymns. There was a moderate attendance.

London: Bermondsey.—The Annual Sunday School Tea and Prize Distribution took place on Wednesday, Feb. 3. The prizes were distributed by Mr. George Callow, and a number of dolls, toys, and fancy articles sent by Mrs. John Harrison were also distributed. The school is in a healthy condition, there being no less than 18 scholars over 16 years of age.

London: Islington.—To-morrow (Sunday) evening the fourth of the series of special services arranged by the executive of the London Battalion of the Boys' Own Brigade, is to be held at Unity Church, when the address will be given by the Rev. E. Savell Hicks. Members of Lads' clubs and all interested in work among boys are specially invited to be present. The service is at 7. The secretary of the Brigade, Rev. J. C. Ballandyne, 25, Wansey-street, Walworth, E.C., will be glad to furnish further particulars.

London: Stepney.—After the evening service conducted by Mr. W. R. Marshall, on Feb. 7, a meeting of the members of the congregation was held, at which a resolution was moved by Miss Read, seconded by Miss Woolnough, supported by Miss Florence Hill and Mr. Marshall, and unanimously carried, that the congregation heard with regret of the resignation of Mr. E. Capleton, after his earnest labours of the past four years, heartily thanked him for his pulpit services, and expressed the hope that he might be heard at College Chapel in the future as occasion arose. In the afternoon the Sunday-school prizes were distributed to 40 of the children by Miss Tagart, and at the same time, 19 medals were given to Band of Hope members. The International Lesson on Abstinence will be given monthly in the Sunday-school during 1909, so as to link the two institutions.

Manchester: Goulde-street Mission.—Last week the Rev. B. Walker entered upon the forty-first year of his ministry. He left Willert-street on August 19, 1896, and the following day commenced his work at Goulde-street. Mr. Walker is the first man in our ministry who has given 40 years, without a break through sickness or accident, exclusively to the special work of ministering to the very poor of a great city. Other ministers, past and present, who have similarly laboured in our household of faith, and who approach this record, are Revs. J. Harrop (about 35 years), F. Summers (34), C. L. Corkran (32), J. Ander-ton (30), J. L. Haigh (28), T. Lloyd Jones (26), and J. Pollard (26). Mr. Walker's poor friends intend in the near future to mark the event by a suitable presentation.

Stockport.—The annual parents' party and prize distribution was held on Thursday, Feb. 4. After tea, a charming little operetta, "Daisy Darling's Dream," was given by about forty children, representing all varieties of dolls, including fairies, soldiers and sailors, belles of society, and golli-wogs, and making quite a dazzling show in their resplendent dresses. This was followed by "A Night Song" by the eight fairy dolls, and a little sketch, entitled "Aunt Matilda's Collar," by six of the elder girls. The prizes were distributed by Miss Johnson, a former teacher. One of the girls received a silver vase in recognition of never having been absent or late for eight years in succession. The Rev. B. C. Constable presided.

Manchester: Pendleton (Induction Service).—A service was held last Saturday afternoon for the induction of the Rev. R. N. Cross, M.A., as minister of the church, in succession to the Rev. Neander Anderton, now of Monton. Mr. Anderton conducted the devotional part of the service, and the charge to the minister was delivered by the Rev. Dr. Carpenter, Principal of Manchester College, of which Mr. Cross was a student. This was followed by a charge to the congregation by the Rev. Frank K. Freeston. In the evening a welcome tea party was held in the school-room. Mr. T. Fletcher Robinson, chairman of the Church Committee, presided, and gave the welcome on behalf of the congregation. Mr. J. Wigley, afternoon superintendent, gave the welcome on behalf of the Sunday-school and other institutions. Rev. Dendy Agate spoke on behalf of the ministers of the district; addresses were also given by the Revs. N. Anderton, R. J. Hall, of Ansdel (an old college friend of Mr. Cross), Shaw Brown, of Newchurch, and A. O. Broadley (Bible Christian). Mr. Cross feelingly responded in an address which filled all hearts with hope and confidence. The speeches were interspersed with an enjoyable programme of songs and recitations, and the meeting closed about 9 o'clock with the hymn "Pour, blessed Gospel," and the benediction by the new minister. The choir, led by Mr. F. B. Heydon, rendered valuable service both afternoon and evening. The Rev. Robert Nicoll Cross, M.A., who commenced his ministry on the following day, is a native of Hamilton, N.B., and comes from an old orthodox Presbyterian family. Rev. Robert Nicol Cross, M.A., who commenced his ministry on the following day, is a native of Hamilton, N.B., and comes from an old orthodox Presbyterian family. He graduated at Glasgow University in 1904 with first-class honours in Mental Philosophy, and gained one of the gold medals for general distinction. With a Ferguson scholarship he went to Marburg, and attended Professor Hermann's lectures. He was for one year at Manchester College, Oxford.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 14.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 6.30.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. K. DAVIS, B.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. STABLES; 6.30, Mr. H. G. CHANCELLOR.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hamstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. COPELAND BOWIE.
Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. J. F. PARMITER.
Ilford, Unitarian Christian Church, High-road, 11, Mr. G. J. ALLEN; 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. J. ARTHUR PEARSON.
Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
Richmond, Free Church, Ormond-road, 11.15 and 6.30.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
Stratford Unitarian Church, 11, P.S.M., and 6.30, Mr. STANLEY P. PENWARDEN.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worples Hall, 11 and 7, Rev. W. E. WILLIAMS.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. HENRY GOW, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOWD.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. FREDERIC ALLEN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. C. HARVEY COOK.
TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. H. H. SCHLOSSER, B.Sc.
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith-Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

SUSTENTATION FUND.

AT the Annual General Meeting of Contributors, held in Dr. Williams's Library, London, at 12.30 p.m., on Wednesday, February 10, 1909, Rev. C. C. COE in the Chair. The Annual Report and Balance Sheet were presented, and the following resolutions adopted, viz.:

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. E. J. Blake, W. B. Kenrick, W. Long, D. Martineau, F. Preston, and J. C. Warren, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That the Rev. William H. Drummond, B.A. having been duly nominated, be and is hereby elected a Manager of the Fund for the next three years, in place of the late Rev. W. James.

That the Rev. C. C. COE be re-elected President for the year 1909.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That the thanks of the Contributors be given to Mr. Frank Preston for his services during the past year, and that he be appointed Honorary Secretary for the year 1909.

That the services of Mr. Edwin W. Marshall, as Hon. Auditor, be gratefully acknowledged, and that he be re-appointed to the office for the year 1909.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year. That the thanks of the Meeting be given to the Chairman for his services in the Chair.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.



Manchester College, Oxford

THE following promises have been received in response to the Appeal issued by the Committee for Donations to clear off the Debt of £3,000 and for Annual Subscriptions to meet the Deficit of £600 per annum.

WILLIAM KENRICK, President.
JAMES DRUMMOND, S. ALFRED STEINTHAL, Vice-Presidents.
H. ENFIELD DOWSON, Chairman of Committee.
G. ROSVENOR TALBOT, Treasurer,
Southfield, Burley, Leeds.
A. H. WORTHINGTON,
1, St. James's-square, Manchester;
HENRY GOW, 3, John-st, Hampstead, London,
Hon. Secretaries.

Donations.

| | | | |
|--|------|----|---|
| Sir W. B. Bowring, Bart. ... | £250 | 0 | 0 |
| Mrs. George Holt ... | 250 | 0 | 0 |
| Miss E. G. Holt ... | 250 | 0 | 0 |
| Philip H. Holt, Esq. ... | 250 | 0 | 0 |
| Rev. J. Estlin Carpenter, D.Litt. ... | 100 | 0 | 0 |
| Mrs. H. E. Dowson ... | 100 | 0 | 0 |
| Alfred Holt, Esq. ... | 100 | 0 | 0 |
| Richard D. Holt, Esq., M.P. ... | 100 | 0 | 0 |
| Rt. Hon. William Kenrick ... | 100 | 0 | 0 |
| William Long, Esq. ... | 100 | 0 | 0 |
| Robert Norton, Esq. ... | 100 | 0 | 0 |
| J. W. Scott, Esq. ... | 100 | 0 | 0 |
| In Memoriam (Harry Rawson) ... | 100 | 0 | 0 |
| Mrs. Ashton ... | 100 | 0 | 0 |
| Rt. Hon. Lord Airedale ... | 100 | 0 | 0 |
| Edwin Tate, Esq. ... | 50 | 0 | 0 |
| Mrs. Henry R. Greg ... | 25 | 0 | 0 |
| Miss Lister ... | 21 | 0 | 0 |
| I. S. Lister, Esq. ... | 20 | 0 | 0 |
| Mrs. C. James ... | 20 | 0 | 0 |
| Henry P. Greg, Esq. ... | 20 | 0 | 0 |
| R. R. Meade King, Esq. ... | 20 | 0 | 0 |
| Miss Rathbone ... | 20 | 0 | 0 |
| Miss Anna Sharpe ... | 20 | 0 | 0 |
| Mrs. Wm. C. Stapledon ... | 10 | 10 | 0 |
| C. R. Boulton, Esq. ... | 10 | 0 | 0 |
| F. W. Monks, Esq. ... | 10 | 0 | 0 |
| Arthur S. Thew, Esq. ... | 10 | 0 | 0 |
| Miss M. Constance Martineau ... | 10 | 0 | 0 |
| Mrs. J. Campbell ... | 10 | 0 | 0 |
| Miss C. Sharpe ... | 10 | 0 | 0 |
| R. Harris, Esq., M.B. ... | 5 | 5 | 0 |
| Mrs. Gibson ... | 5 | 5 | 0 |
| Henry Jevons, Esq. ... | 5 | 5 | 0 |
| Mrs. Samuel Hollins ... | 5 | 5 | 0 |
| Misses Watson ... | 5 | 5 | 0 |
| Mrs. Hans Renold ... | 5 | 0 | 0 |
| John Thornely, Esq. ... | 5 | 0 | 0 |
| Misses L. & E. Toulmin Smith "Olive" ... | 3 | 3 | 0 |
| Rev. Robert B. Drummond ... | 3 | 3 | 0 |
| Frank Evers, Esq. ... | 2 | 2 | 0 |
| J. J. Rawsthorn, Esq. ... | 2 | 2 | 0 |
| C. I. Montgomery Esq. ... | 2 | 2 | 0 |
| Mrs. Cliff ... | 2 | 2 | 0 |
| Henry Rayner, Esq. ... | 2 | 2 | 0 |
| Miss Marion Hibbert ... | 1 | 1 | 0 |
| Rev. H. W. Hawkes ... | 1 | 1 | 0 |
| Rev. Charles Peach ... | 1 | 1 | 0 |
| Miss E. Worrall ... | 0 | 10 | 0 |
| Miss Wright ... | 0 | 10 | 0 |
| Miss Mayers ... | 0 | 5 | 0 |

New Annual Subscriptions.

| | | | |
|----------------------------------|---|----|---|
| Miss Rathbone... .. | 5 | 0 | 0 |
| George H. Cox, Esq.... | 3 | 3 | 0 |
| Miss Mary Sharpe ... | 3 | 3 | 0 |
| Miss Abraham... .. | 3 | 0 | 0 |
| R. H. Armstrong, Esq. ... | 2 | 2 | 0 |
| J. F. L. Brunner, Esq., M.P. ... | 2 | 2 | 0 |
| Rev. Charles Craddock ... | 2 | 2 | 0 |
| Lawrence Hall, Esq.... | 2 | 2 | 0 |
| Miss A. M. Philips ... | 2 | 2 | 0 |
| W. E. Nanson, Esq. ... | 2 | 2 | 0 |
| B. H. Crabtree, Esq. ... | 2 | 2 | 0 |
| Mrs. Samuel Hollins ... | 2 | 2 | 0 |
| Mrs. Marian Bowman ... | 2 | 2 | 0 |
| Mrs. Lewis Beard ... | 2 | 2 | 0 |
| John Wm. Barker, Esq. ... | 1 | 1 | 0 |
| Hugh Atkins, Esq. ... | 1 | 1 | 0 |
| E. H. New, Esq. ... | 1 | 1 | 0 |
| Miss L. A. Russell ... | 1 | 1 | 0 |
| Wm. Skelton, Esq. ... | 1 | 1 | 0 |
| Miss A. Whitfield ... | 1 | 1 | 0 |
| Mrs. Robert Blake ... | 1 | 1 | 0 |
| C. H. Herford, Esq. ... | 1 | 1 | 0 |
| Miss Edith Higginson ... | 1 | 1 | 0 |
| Miss Hudson... .. | 1 | 0 | 0 |
| Thomas Gallimore, Esq. ... | 0 | 10 | 6 |
| Rev. W. F. Kennedy... .. | 0 | 10 | 6 |
| Miss Bulley ... | 0 | 10 | 0 |
| Miss Mayers ... | 0 | 5 | 0 |

Increased Annual Subscriptions.

| | | | | |
|---------------------------------------|---------|---|-------|----|
| Philip H. Holt, Esq. ... | from 25 | 0 | to 50 | 0 |
| Richd. D. Holt, Esq., M.P. ... | 5 | 0 | 15 | 0 |
| Mrs. George Holt ... | 10 | 0 | 15 | 0 |
| Rev. H. Enfield Dowson, B.A. ... | 3 | 3 | 10 | 0 |
| Sir W. B. Bowring, Bart. ... | 2 | 2 | 10 | 0 |
| Robert Harpor, Esq. ... | 5 | 0 | 10 | 0 |
| C. Sydney Jones, Esq. ... | 2 | 2 | 10 | 0 |
| J. W. Scott, Esq. ... | 2 | 2 | 10 | 0 |
| Mrs. Charles Harding ... | 5 | 5 | 10 | 0 |
| Mrs. L. M. Aspland ... | 4 | 4 | 8 | 8 |
| E. Burnard Squire, Esq. ... | 4 | 4 | 7 | 7 |
| Rev. J. Estlin Carpenter, D.Litt. ... | 2 | 2 | 5 | 5 |
| A. H. Worthington, Esq. ... | 2 | 2 | 5 | 5 |
| Miss White ... | 3 | 3 | 5 | 5 |
| Miss G. Martineau ... | 2 | 2 | 5 | 5 |
| Edwin Tate, Esq. ... | 2 | 2 | 5 | 5 |
| Miss Katherine H. Greg ... | 2 | 2 | 5 | 5 |
| Miss E. M. Greg ... | 2 | 2 | 5 | 5 |
| Miss Anna Sharpe ... | 2 | 2 | 4 | 4 |
| F. W. Monks, Esq. ... | 2 | 2 | 4 | 4 |
| Alfred Booth, Esq., ... | 2 | 2 | 4 | 4 |
| Chas. Booth, Esq., Jun. ... | 2 | 2 | 4 | 4 |
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| Rev. J. C. Odgers, B.A. ... | 2 | 2 | 3 | 3 |
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THE ANNUAL MEETING will be held at Essex Hall on Saturday, February 27. Tea and reception at 6.30. Chair to be taken at 7 o'clock by the President, the Rev. HENRY RAWLINGS, M.A. The meeting will be followed by a Conference on "The use of the Bible in the Sunday School," to be opened by the Rev. R. K. DAVIS. All Sunday School teachers and workers will be welcome. No tickets required.

R. ASQUITH WOODING, Hon. Sec.

MEMORIAL TO THE LATE
REV. FRANK WALTERS.

IT is proposed to erect, by public subscription, a memorial stone over the grave of the late Mr. WALTERS, in Whitley Churchyard. Any subscriptions to this object will be gratefully received by Mr. GEORGE G. LAIDLAR, Hon. Treasurer, 40, Northumberland-street, Newcastle-on-Tyne.

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Advertisements wanted for Handbook.

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DEATHS.

ARMITAGE.—On February 4, at her residence, 51, Old-road, Dukinfield, Martha, elder daughter of the late Enoch Armitage, of Ashton-under-Lyne, aged 87 years.

REED.—On February 11, at Guildford, Frederick Teasdale Reed, aged 73.

Situations.

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